

HOW TO DEVELOP YOUR WILL POWER

CLARE TREE MAJOR

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The How to Develop Series



— HOW TO DEVELOP YOUR PERSONALITY —

HOW TO DEVELOP YOUR WILL POWER

HOW TO DEVELOP YOUR SPEAKING VOICE

How to Develop Series

HOW TO DEVELOP YOUR WILL POWER

BY
CLARE TREE MAJOR



NEW YORK
EDWARD J. CLODE

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Entered at Stationer's Hall

PRINTED IN THE UNITED STATES OF AMERICA

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I
SELF-EXAMINATION

SELF-EXAMINATION

THE most dominant demand of the human mind is for success. Just what may be success, and in what particular field success is desired, varies with the individual; but the fundamental need is the same — the attainment of the highest standard of accomplishment possible to each specific personality. Success may mean money, business power, social position, artistic excellence, literary achievement, or any other one of a thousand obvious and general goals of ambition; or it may mean some simple acquirement of domestic or personal value only. Whatever it may be, small or large, which furnishes the inspiration, the force of out-reaching energy has its source in one and the same basic principle, — the absolute need of the inner man, the real individual, for self-demonstration. The vehicle for this self-demonstration is the WILL.

The use of the term 'self-development' in connection with this need for self-demonstration is

rather misleading, though we are obliged to use it for want of a better. Actually the development on which we work is of the physical and emotional qualities which we already have or have not and which may either help or hinder the tremendous powers of the real man to penetrate the grosser personality. The 'self,' the real man, may be likened to a very powerful light enclosed in a glass lantern. If the glass is caked with dust and grime only a small reflection of the light within will succeed in getting through. But if the glass is clear and shining, then the full glory of the inner light will be revealed. In neither case will the light itself be changed except as it may gain something from the reflection of itself in the sparkle of the cleaner glass. This is something of the condition of the 'Man.' He cannot fairly demonstrate himself and his powers through the mire of doubt, depression, self-distrust, dishonesty, stupidity, and all the other ills the human mind is so fertile in producing. But give him characteristics which are in harmony with his own nature, and he will show himself to be brilliant beyond your imagining. This is what we mean by 'self-development'; clearing

away all that is false and unworthy and weak — developing attributes that are strong and clean and true; in other words — giving the ‘man’ the best vehicle of expression we are able to provide in order that he in turn may demonstrate his greatest powers of accomplishment in each day’s life.

What do you understand by the word ‘Self’? We cannot work intelligently unless we know definitely with what we are working. We cannot reach the same conclusion unless we speak the same language. Just as soon as we begin to speak in such terms as ‘soul,’ ‘mind,’ ‘spirit,’ etc., we meet with innumerable individual and popular interpretations so variable that all meaning will be destroyed unless we first arrive at a conformable understanding of these words.

I think we need waste no time in discussing whether or not man is his body. All modern thought is based on the acceptance of the fact that man is the owner and occupier of his body, its slave or its master, according to his own development and power; but is separate and distinct from the body itself. When the body becomes, through disease or injury, no longer valuable or

possible as an instrument with which to enjoy or gain experience in this world, the inhabitant leaves it to complete dissolution, but the man himself continues his existence in the finer divisions of consciousness which are not possible of demonstration through the coarser material conditions of earth life. Herein lies the worth whileness of self culture, of the development of the hidden power of man. You are yourself, a part of the creative force of life, not the thing which has been created. Hereafter when we speak of man, or when you speak of yourself, we shall think of the inhabiting, controlling intelligence, the self which owns and has made your body what it is, the INDIVIDUAL which is making its pilgrimage through this wonderful world, to learn by conquering to become master of itself, and through that mastery, to become master of all that is. Man is the supreme creation. All life, all power, is his for the taking.

The first essential, then, is to realize that you are an invisible, immaterial being, with the innate power to dominate all the forces of this world. You do not dominate because you have not conquered the physical, emotional, and men-

tal limitations which have persuaded you that they are more powerful than you. You must first realize that you can be master, then WILL that you shall be.

Wrong conceptions or mental pictures of yourself and your relation to life cannot be changed by reading. They can only be changed by right thought. In order that we may begin our work of self culture fairly, concentrate your understanding, for five minutes, on the realization of these facts:—

‘I am not my body? I am not my feelings? I am not my thoughts? I am MYSELF, separate, unconquerable. These are my servants. They do that which I WILL they shall do. I am POWER.’

Having absorbed this new conception of your relation to your outer and material life, you will adopt the new attitude of self mastery of your environments and habits. But this mastery must be demonstrated, and it is this demonstration of the power which lies so strangely hidden in man wherein the great work of life lies. The habits which have been indulged, thoughts of inability and fear and failure which have been al-

lowed to build themselves into the mental character, all that has weakened and held back the real man, these must be persistently and patiently and painfully wrestled with until they are superseded by the strength and courage and self control which show the real Man dominant and powerful. Then all that life holds of good and power and happiness will flow to you, because you have made yourself a dominant centre for the drawing in of all the forces of the universe.

Herein lies the secret of dominance. So long as you identify yourself with your passing desires, for just so long will you be mastered by them. For example: You do not find it easy to rise in the morning. You say, 'I don't want to get up.' You wait until the last possible moment, hurriedly and resentfully scramble into your clothes, are barely in time or perhaps late for the occasion which necessitated your rising, and your whole day is colored by a poor start. But suppose that, instead, you had said:—'My body does not want to rise. This body is my servant. It shall do as I Will.' You would not only rise in time, attend to your duties with an even and

unclouded mind, but would have taken a definite step forward in the eventual realization of self mastery. A small thing, you say; yet of such small things is life made, in such small ways do we build for success or failure. The Will which is strengthened on small victories will not fail when the big fight comes.

Realize then your separateness from everything external which would interfere with or seem to control the fruition of your plan of life. And realize as external your own body, feelings and errors of thought. They cannot master you unless you allow them to do so. You can dominate and master them by allowing them to be only what you, your own inner self, wish them to be. You can make them build for you exactly what you WILL.

WHAT AM 'I'?

The first requisite to self-development is self-examination. The starting point of real success is that moment when you quietly and calmly — but frankly and judicially — take certain and accurate stock of your SELF. Don't be afraid to face the debit side of the ledger; be fair when you

make up the credit side. Modifying the figures on either side won't help. You are an individualized consciousness, facing a world full of other individualized consciousnesses, and what you do in that world, and what you get out of it, is going to depend on just YOURSELF. Therefore satisfy yourself first of all as to what you have that is good and useful, what you have that is bad and will hinder you, and what you lack in qualities which count for success.

Since you are using this book for the purpose of study, intending to benefit by practice as well as to learn intellectually what it teaches, make a definite diagram on paper of your findings, something like that on the facing page.

You do not need to fill in everything at once. As you grow in power you will discover things of which you are not now conscious. These you will add as you learn of them. Be as comprehensive as you can, keeping in mind as the most requisite thing the absolute truthfulness of your conclusions. You will then have a practical, material basis, not only to build your work on, but also as a working test and proof of your progress. By using red ink in your centre column you will

divide off more definitely the undesirable elements in your character, and so learn to regard them as extraneous intruders having no rightful place in your mental life. Later you will, as you

Qualities already developed	Weaknesses to be conquered	Qualities to be developed
DAILY		AFFIRMATIONS
I am strengthening	I am conquering	I am developing
	Fear	Courage
	Self-Indulgence	Self-Control
Honesty		
Patience		

assume the mastery over them, mark out the spoilers with the black or blue you use for the balance of the diagram, and transfer the opposite or conquering element to your first column for strengthening.

Having examined yourself to find just where you stand in this fight in the matter of equipment, and having had a glimpse of the infallibil-

ity of your own power if you will to develop it, your next move is to determine just exactly what you wish to make of yourself and what you will consider success. Establish at once a definite aim. See as comprehensively as possible the sort of life you wish to live, the physical, mental and emotional qualities you wish to demonstrate. There is not the slightest thing in the world that did not originate in what we will call, for lack of a better word, the sub-conscious mind. From this superior mind, the real MAN, comes every worthy incentive. The 'awake' mind, if you will let me use the term, builds for itself pictures of things which seem desirable and through the medium of these pictures draws to itself the conditions which make these thought pictures material, concrete things or conditions.

Consider, for example, the scientific inventor. His higher mind suggests to him the possibility of a certain invention, such as wireless telegraphy, etc. Immediately his lower or concrete mind begins to occupy itself with pictures of ways in which this new invention can be realized or materialized. At first there seems no way, but as he works and plans and pictures, gradually

the way opens up, until at last, one after the other, his persistence and patience and faith in the truth of the vision which he has seen, break down the obstacles, smooth out the difficulties, and his dream is realized.

Here is the value of the definite aim. If our inventor wished to discover a new serum for the treatment of disease, he would not set to work at a new bottle stopper. You don't expect to get to Europe by taking a train bound for California. Know in your innermost self just what you want to accomplish. Then make all your actions bend toward that end. The winding path may be very pleasant, but 'as the crow flies' is the quicker and more effective method. Know what you want, know you can get it, and then go after it.

Do not allow your lower mind to settle your aim for you. Having realized that this lower mind, which deals only with concrete things, is a separate thing, as much your servant as the physical body, deny its dominance, and control its desires. If you would learn to know the real from the false, the true from the mirage, learn to get behind the activity of the outer mind, and in the seclusion of the real self make your decision

as to the ultimate aim which shall govern your life. There lies the source of your strength. From this seat of the Self comes the power which shall lift you out from the multitude and place you in the seats of the mighty. Make the lower expressions of your personality your servants. Make of the body, mind and emotions, free, responsive, obedient channels for the outpouring of the illimitable force stored up in the inner self, set free the all-conquering power of Will, and Life can withhold nothing from you which you will to possess.

How can you realize your Self? How may you tap this illimitable source of strength? Just now we said that all things have their origin and birth in the subconscious mind. The body of man is built by the desires of man. By that I mean that the centres, eyes, ears, etc., the seat of the senses, have been developed by him through his desire to experience the reactions from vibrations answering to sight, sound, etc. These are the evidences of the reaching out of the real man to gain the knowledge and experience which the life of this earth can offer. The concrete or lower mind gathers up the various

experiences gained through the senses and hands over the essence of the knowledge so gained to the subconscious mind. That is what it is for, to do the active work of the work-a-day world. But before you can know the calm peace of certain strength and mastery, you must enter into the Holy of Holies where the Self reigns supreme, the seat of the 'I AM' who shall show his power, not alone over the attributes of his lower personality, but over every circumstance of physical or mental life which he is called upon to face.

II

WILL: ITS POWER, FUNCTION AND DEVELOPMENT

WILL: ITS POWER, FUNCTION AND DEVELOPMENT

THE WILL in man may be termed man's power to direct his own actions. Man is master of his own destiny when he himself, the Self, holds the reins. If the Will is dominant, making all else serve its ends, this self-mastery answers the mastery of his destiny. But, as we have already seen, he has three forces to conquer, three forces which must serve him or destroy him. He *must* control his physical, emotional and mental attributes. These are his tools, the forces with which he must work to draw from the world the experience he needs to make his life complete. What these experiences may be each will decide for himself, but there is but one driving force, the controlling WILL.

As a child, the tremendous soul which the world knew as Theodore Roosevelt found itself in a frail, delicate body absolutely incapable of demonstrating the characteristics of its owner. But

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this same soul refused to inhabit a frail, delicate body as a man, and by sheer persistent will power built up for itself a physical personality so superior to that of the average man that to mention his name brings to one's mind immediately a physical magnetism and power so dominating as to seem a fitting representation of even so great a man as Roosevelt proved himself to be. Here was the Self so dominant that it not only controlled but first built its physical instrument. Roosevelt radiated energy, the energy of dominant WILL.

Think of Will as a force in itself. As really nothing but a force. It is pure energy. It does not choose your way of life. Your reason, or intellect, does that. It does not desire. Your inclinations, or preferences, present to your mind for choice the things which cause desire. Your Will is purely the energy which you use to make these selected desires become your own property. It is the power which the Self, you, sets in motion to obtain that which your intellect and desire approve as the thing you should have. Let us take an example and follow the line of action. The ease and pleasure which you see others de-

rive from the use of an automobile suggests to you a desire to own one. Your intellect chooses whether you shall have one or not. But the force which secures one for you is your Will. You may desire and choose for the rest of your life without effect unless you bend your Will to the work of fulfilling your desire. Yet your Will does not act unless first instructed by desire and reason. Your Will does not choose whether you sell something else in order to get the money to buy the car, or whether you save from your income, or whether you steal it. That is decided again by your reason, your moral force. Your Will carries out the decisions of your reason, it does not make them.

Here, then, is an unconquerable force which you can cultivate for yourself and for which you need depend on no one but yourself. Its exercise on any particular and urgent occasion is inevitably bound up with and affected by every small decision or exercise of will in the most insignificant detail of every-day life. It is strengthened or destroyed by the small things. It will follow on important occasions the habits set up in dealing with the minor acts of life. You

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may deliberately use the details of existence to build up this power, or you may through indifference allow your treatment of them to sap your strength at its very foundation. Either one or the other is inevitable.

Begin to develop this Will force by making a point of doing something each day just because you don't want to do it. It is the resistance which the muscles put forth against the dumbbells which develops them. The dependable Will is the will which is trained to do the disagreeable thing as thoroughly as the agreeable. Remember the Will is you yourself exercising self-direction. By using this power in contradiction to the call of desire and in obedience to the call of reason you are conquering one of the forces we have recognized as your possible servants or enemies. You are learning to dominate your emotional or sense nature. The Will which obeys always the call of the senses or desire for pleasure or ease will be worthless in an important crisis. The Will which is used as a conscious force by the Self, even to the point of substituting the desire for the development of the Will for lesser desires, as when you do what you don't want to, may be

trusted always in emergency to do just what is approved by the reason rather than what is suggested by the senses.

In the great training camps where American soldiers were prepared for their work in France, daily drills were given in the use of the bayonet. Dummies were set up to represent the enemy, trenches were dug, and obstacles were built, so that the embryo warriors should practice under as nearly practical conditions as possible the use of this, the most direct and personal weapon of warfare. But when these same officers and men reached the actual field of action, they found that the British and French schools laid their greatest stress on what they deliberately termed 'the will to use the bayonet.' Mechanical dexterity and facility counted for much, provided always that behind these and inspiring them should be the determination to come to close quarters, the faith in the value of the weapon, the eagerness for the man-to-man fight, the 'will to use the bayonet.' It made all the difference between the individualized, self-confident, resourceful, daring fighter for the Allies, the fighter with initiative and the courage to use it, and the mechanically

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efficient German, fighting well so long as the machine of which he was part worked well, so long as he could hurl death and destruction at his enemies from a distance, but hopelessly untrustworthy if anything went wrong higher up, and incapable of winning out when it came to a hand-to-hand fight. To each soldier of the Allies the fight was his own, to win as much as possible personally; to the German it was a fight of the nation, the Government, with the individual soldier a mere insignificant cog, valuable only in number. And the individualized fighter won, the fighter with the 'Will to use the bayonet.'

This is a fair suggestion of the difference between men. Most people slide along with the crowd and as long as things go well with the whole, they prosper; when things go wrong with the whole, they suffer; their prosperity or their adversity seems to them personal, but really it is but a reflection of the condition of the mass of which they form a part. Only a few men attack life as a personal problem, the man feeling his own individuality as though he himself alone were pitted against the whole world; and his very attitude of mind predicates his success. The man

with the Will to conquer steps out from among the rank and file and forges ahead just to the place his individual desire and ambition set as his goal. He sees all the glorious possibilities of life spread before him, knows that what comes to him will come of his own choice, and knows, too, that he possesses in himself, in the mighty energy he has stored up as WILL the power to make the things of his choice his own.

To which class do you belong? Does the 'Thou art the man' point an accusing or an approving finger at you? If accusing, then change your place at once. It means only a change of mental attitude, a change from blaming condition, environment, training, inheritance, anything else of which you have been making a scape-goat, to settling the responsibility where it belongs, on your own shoulders. Other men have overcome such difficulties and risen to be great men in the nation. They have had no more to conquer with than have you. All that any man has ever had to call on of power is yours for the winning. If you fail it is because you will not succeed, not because you cannot.

The Will demonstrates itself in two methods of

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action. The power to pour concentrated stores of energy into any one given act, and the power of persistent, indomitable pursuance of a pre-determined course of conduct. There could be no greater proof, perhaps, of the tremendous force latent in man which we call Will than the almost universal ability to develop suddenly an almost superhuman physical or mental energy in face of unusual emergency. A mother in defense of her child will perform apparently impossible feats. Under the urgency of danger to himself or others, man is capable of a spasmodic increase of strength so great as to seem incredible. Such instances are too numerous and well known to need illustration. You will know of them in your own life and in your own character. But the Will which succeeds is not the spasmodic will. It is the persistent, compelling Will. The will which is never beaten because it does not know the meaning of such a word. The will which bends the apparently adverse circumstance to its own use.

There is no royal road to the possession of such a will. It can be developed in but one way: by persistently and unremittingly compelling

yourself to follow any line of action which you have previously decided upon. Each time you force yourself to adhere to a determined course, unmoved by the momentary disinclination, you build into your will structure greater permanence and power, so that your next fight for dominance will be easier. Each time you allow yourself to slip, by just that much you weaken your will, no matter what excuse you may make for yourself, so that the next time you have to choose it will be easier to choose the self-indulgence rather than the self-discipline, until the slips come more and more frequently, and the adherence to the will action more seldom, and at last the course upon which you had decided is given up altogether. By so much man stands before his life while the finger of Destiny points out its powers and the voice of Destiny says, 'Choose.'

Christopher Columbus discovered North America because of the indomitable inflexibility of his Will. When everything seemed against him, when food and water were running low, his men sick and mutinous, when it seemed impossible longer to continue this rash voyaging across an uncharted ocean, in spite of everything

his faith in his mission did not waver, nor his courage falter. The force which induced the crew to undertake the dangerous adventure, the force which drove the inadequate little fleet successfully across the boundless wastes of water which promised only peril and disaster; this force was the invincible determination, the unconquerable will, of this one man. Against such a force all obstacles are powerless. One cannot but judge, from his subsequent actions, that had the opposition been strong enough for that time to have prevented his reaching the new land, he would have organized expedition after expedition until the coveted object had been reached. And after Christopher Columbus, the entire opening up of the new continent represented the result of the determined wills of numberless pioneers, of generations of adventurous, eager, dominating souls to whom life meant the opportunity to conquer, the impossibility of defeat.

Helen Keller began life blind, deaf, and, because the natural production of sound is in response to stimulation through the hearing of sound, mute. Today this marvelous woman reads, writes, lectures, indeed does almost any-

thing that a normal person can do and many things which the average person cannot do. This charming personality is the direct work of two wills, the will of the teacher who labored painstakingly to throw the first beam of light into the piteous darkness of the child mind, and the will of the mind which reached out to comprehend and open up for itself the doors of understanding which the teacher pointed out. Had either will failed in its task, life would have been lost to Helen Keller, and the inspiration of Helen Keller's life would have been lost to the world.

There was nothing that all the world did not know to inspire Columbus with his belief in the existence of an unknown continent; there was nothing to prove to Helen Keller's teacher that the soul of the child could be reached and the knowledge of the outer world opened up to it. In each case were difficulties apparently insurmountable. But in each case also was a determination to do everything that might possibly be done to attain his object. Neither ever reached the point where it was possible to feel that nothing more could be done. When everything had been done, they went on doing.

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These are not isolated examples. There are others beyond number. Every great man becomes great through the same force, the force of WILL. Nor is there for him freedom from difficulty. The strong will becomes so by overcoming difficulties, not by shirking them. You can't become a boxer without becoming accustomed to feeling blows as well as giving them. You can't become a swimmer without getting your head wet. The man who is afraid to jump into the water and take what comes never learns to swim. You'll never 'get there' in life unless you are willing to take the cold plunge, strike out for your goal, and then hang on like grim death till you reach it. And when you come out on the other side, glowing, confident, serene, the other fellow is still shivering on the farther shore, envying your nerve, sure the water is cold, and cursing his luck that he stayed behind while you have forged ahead. He should curse the weakness of his will which has chained his feet and vitiated his ability. There is nothing else to hold him back. There is nothing else to carry you forward but Will.

Let your first definite act of willing be the will

to strengthen your will. That may sound involved, but it isn't. Remember what we have already discovered, that the will is energy, just energy, which may be developed and increased by the deliberate action of the man, you. Take a definite joy in developing your will, and in testing its development, just as you would the expansion of your chest, or the building of your muscles. If you want to build up muscles you use them. If you want to prove their development, you lift heavy weights or you struggle with some one as strong as yourself. If you want to develop this vital force, Will power, you use it, first on small things, then on more important and more difficult ones, until at last it is always the obedient servant. If you want to prove its growth, life is full of opportunities of struggle. Let your watchword be, first determination, then unflinching persistence.

III

PHYSICAL DOMINANCE

PHYSICAL DOMINANCE

IN forming your ideal of the 'perfect man' you are trying to become, your first requirement, to you a quite obvious one, is the possession of perfect physical health and vitality. Your body is your instrument. If it is fine, keen, responsive, obedient, it becomes a magnetic channel through which you send out the powerful forces of your dominant Self, through which you draw to yourself all you desire of the treasure of the world. You must master it, or it will master you. As your servant it will increase your power. As your master it will stifle your will, kill your ambition, destroy the keenness of your mind, condemn you to absolute failure. There can be no greater failure in life than once to have glimpsed the glorious vision of the power of the MAN within, and to have turned your back on its realization because of the slothfulness of the man without.

Physical control does not lie only in perfection

of flesh and bone and muscle. Neither is physical sloth a question only of these. Habits of *physical indulgence* must be ruthlessly sought out and conquered. The more personal habits of speech and voice and manner must be examined and beautified and controlled. Remember that others can judge you only by what you show them of yourself through your personal appearance and habits. Do not let these exterior things lie concerning the beauty and power of the man within. Build a definite ideal, a picture, of yourself as you wish the world to see you. Think of yourself as already living this ideal, and from the moment you think of this ideal, this picture, as your true outer self, no matter how much it may differ from the thing you seem to be now, from that moment you begin to become the realization of your ideal.

The response of the body to suggestion is but just beginning to be understood. That is why I insist that you must have a mental picture always of what you wish to become physically as well as mentally. Remember that any condition you have developed, such as being too fat or too thin or round shouldered or awkward, anything of

this sort will continue, no matter how much you desire to change, just as long as you think you are so. The law of habit will obey the picture you have of yourself in your mind, not the wish of a moment that you could be something else. Such habits are taken care of subconsciously just as the beating of the heart, or the circulation of the blood, are cared for and continue without your conscious control. To combat such habits, you must retrace your steps mentally. Take a vigorous grip of your mind picture of yourself, destroy it utterly, no matter how permanent the physical appearance may remain for the moment, and build a new, definite picture of yourself as you wish to be. In a little while your subconsciousness will be impressed with the new idea, and in its turn will reshape its work to the building of the man you have conceived as yourself. You must realize that the subconsciousness controlling the functions of the body does not argue or impose its own ideas. It simply does as it is told. It obeys the Will.

Learn to unite your Will with the thing you wish to obtain. See only that there is a way between, but do not dwell on the particular ob-

stacles in the way except to overcome them. If you think too much of the obstacles, your picture of the end will become faint and weak. Have the Will, realize the certainty of the end, and think of the obstacles only in terms of certain conquering. Never doubt for a moment your power to realize your ambition, your superiority over anything that may lie in the way. From the moment you surely Will a thing, that thing is yours if you believe in your own power. From the moment you will yourself to be something, you are already becoming that something, if you believe in yourself.

Please understand clearly that willing is not just wishing. It is not just thinking. Suppose you are weak, run down, nervous; your physician has suggested rest and a change of air. You concede, because you are alarmed about yourself. You grudgingly leave your office — quite convinced that everything will go wrong as long as you are away — and go to a sanitarium in the country, quite convinced that it will do you no good, and that at the end of your stay you will be just as ill as when you went. How much good do you think such a stay will do you? Your body

will answer, not to the stimuli of the change, but to the accustomed habits of thought which you have carried with you. But supposing you go convinced that a change is just what you want, that the rest and fresh air will work wonders for you, that you will come back reinvigorated and strong; do you think your body would respond? You know it would. It would respond to the conviction in your mind. It would build just what you told it to do.

In exactly the same way your body will respond to suggestion for the change of any physical habit. It will follow your conviction, blindly, inexorably. If you are too fat or too thin, and are taking exercises to change such conditions, such exercises will be valuable only as they are borne out by your expectations. If you exercise with the thought in your mind all the time, 'Well, I will do these, but I don't believe they will help,' they most certainly won't. Or if you are very enthusiastic at first, and because you don't work a reformation in ten minutes, give up your work with the feeling 'I knew they wouldn't do any good,' you are proving that the disbelief has been in your real mind all

the time. *You cannot fail if you sincerely know that you will succeed.* The exercises help because they call the attention of the controlling force in the body to that particular spot sufficiently often to effect a change of habit. But all the movement of the muscles possible will do no good whatever unless you have firm conviction that the change will follow.

If you have difficulty in maintaining a perfect mental picture of yourself as you wish to be rather than as you seem now to appear to others, you will find it a great help to keep in some prominent place in your room a picture which represents your physical ideal. This may be either of some person whose carriage and form seem best to express your desire for yourself, or of some statue or picture born of the idealization of the artist. Be as careful as you can in your choice. See that it positively represents just the type of man you are willing to become. Then make it an inspiration for your own development. Each day spend a few moments before it, drawing yourself up into the position it represents; feel yourself as essentially a copy of it underneath the apparent discrepancy of your outer

form. *Know* that you are daily becoming a more perfect expression of its beauty of form and manner. Think of such a form as radiating an abounding vitality, the vitality of perfect health. In a short time, depending entirely on your own belief in your own inner power to control the working of your own body, and in the persistence with which you expect results the change will begin to show itself, eventually to consummate in the entire realization of your dream. But first and all the time you must realize yourself as master of your body.

In these days of mental healing it seems almost superfluous to insist on the response of the body to mental suggestion. Yet because of the many outer forms which disguise the fundamental basis of these healings, it may be well to emphasize for ourselves that they are all built on the one principle. No matter what religious or secular form or organization or creed or teaching is used to differentiate the various methods of healing, at the bottom we find the same insistence, that the patient must not think of his disease, must 'un-see' himself as ill, and think of himself as already well. *He must believe in his own cure.* That is

the absolute essential, whether he is cured through laying on of hands, or mental suggestion, or miracle water, or affirmation, or denial, or any of the other methods of cure too numerous to mention. It all comes back to the saying of the most practical philosopher and teacher of the ages, the Teacher whose wise sayings we insultingly relegate too often to the casual repetition of a Sabbath ritual, that 'if ye have faith ye could remove mountains.' It doesn't mean faith in some external God; it means faith in yourself and your own powers. It means understanding the law and working with the law. It means believing the lessons He so constantly taught of the power of man over nature, over others, over himself, as plain, practical, every-day truths, not as mysterious, far-away phantoms only to be thought of at odd moments or in Church. It means that what you believe yourself to be, you are. It means that you can become what you wish to become by believing yourself to be already that.

But there are laws, natural laws, which you can use to help yourself to the realization of your ideal. There is the law that what is used will perfect itself, and what is not used will atrophy

and waste away. If you consistently breathe with but a quarter of your lungs, you will eventually have but a quarter to breathe with. And since action once set up can call on the law of habit for its continuance, the decay which overtakes the unused portion of your lungs will continue, and consume that quarter also. The law will work, either for or against you. It is for you to decide which. The law is unconscious. It will perform your bidding. But whether you bid consciously for the good, or, through negligence and ignorance, for ill, the law is not affected. It will do its work. Here lies the value of consistent, persistent physical training. The continued suggestion given during thought-controlled exercise eventually sets in action the law of habit. Then the exercise becomes easy and the results permanent.

The necessary thing in any system of physical training is to keep definitely in mind, with every exercise, just the result on your body you wish that exercise to attain. Only thought-directed exercise can possibly have any building power. You may twist and turn and move the limbs of an unconscious person, or of one whose whole

thought is centered on some opposite idea, just as much and as long as you will, absolutely without result. It is the thought force you yourself contribute which sets the law in motion.

There are so many systems of physical training, good and bad, so many books and magazines devoted solely to this work, that it is unnecessary for me to give here any specific instruction along this line. Those who wish to follow my system will find in my book, 'How to Develop Your Personality,' a series of graded exercises to be carried on over a number of months, both for physical development and for the overcoming of habits of awkwardness or self-consciousness. These are compiled as the result of long experience in helping students develop the hidden powers latent in themselves. But these exercises, as must all forms of self-culture, depend entirely for their efficiency on the mental attitude of the student. You must work out your own salvation. No one can do for you that part of the work which is yours. You must WILL. Through your WILL you must accomplish.

Take care of the apparently little things — the little things which most surely indicate the char-

acter of the man. Your hair, your teeth, your nails, your skin, are just as much part of your physical manhood as your muscles. You need not be foppish but you may be well groomed. Here again habit will assist you. Set aside each day as much time as you know you need to keep yourself clean and neat. Consider the finer points of your toilet as essential as your bath or shave. Look after them persistently, and in a little while it will be easier to take care of them than to neglect them. Keep your ideal of the outer man, which gives always the suggestion of the real, inner being, as high as you can. If you don't like to do these things, forcing yourself to do them in spite of your present indifference will be one of the best exercises for the development of your will which you can have. Force yourself to see their importance, the importance of setting an ideal of beauty for yourself, just as you love to be in a beautiful room, or to hear beautiful music. Take advantage of the law of reaction. The visible realization of your physical ideal will help your belief in your growing mental power. YOUR WILL, demonstrating itself physically, proves its power to bring to you all else you desire.

Remember that your voice is produced physically. The difference between a full, well-rounded magnetic voice and one that sets one's teeth on edge, is simply a difference in ideal resulting in incorrect placing of the physical organs of speech. Here again I shall refer you, if you wish specific instruction, to my book 'How to Develop Your Personality.' But whether or not you take up these exercises, you must have again a mental picture of what you wish your voice to become. Listen carefully to refined and magnetic voices and methods of speech, wherever you may find them. Listen to yourself. Try to feel out just how your voice expresses you, and the ideal you are trying to realize for yourself. Know absolutely, that you do not need to have an unattractive voice. Physically it is a matter of keeping your speech production in the front of your mouth, of breathing right to the base of the lungs, of keeping your chest high for resonance, of keeping the tongue down at the back so that it does not shut off the passages of the nose, and of keeping the lips rounded for the production of the round vowels. Mentally it is to cultivate the impelling, positive knowledge of power and

beauty which will give to the physically true voice that magnetic vibrancy without which the most beautiful voice can be but a sound, dead, soulless. Fill your ears with the music of the charmingly spoken word, make your physical voice organs your unfailing servants, then, through them, the magnetism of your unconquerable Self. This is your priceless inheritance if you WILL to have it; a magnetic, vital, compelling beauty of voice and body, a perfect instrument of service for the use of the YOU.

IV

PHYSICAL DOMINANCE — CONTINUED

PHYSICAL DOMINANCE — CONTINUED

UNTIL comparatively recently the popularly accepted theory regarding the construction of man was that he was composed of a unity of body and soul. Pinned down to an actual conception of their own being, most people showed themselves even more ignorant of their own nature by saying, 'I have a soul.' The most marvelous sign of the progress of the western world is the fact that in a few short years people have begun to recognize themselves as the 'soul' and to regard the body and its manifestations as belonging to them rather than the reverse. Also they have begun to differentiate between the brain, which is the more physical instrument of the individual, and the mind which uses it. There are still some materialists who insist that we are merely the products of our brains and that our brains are in their turn produced by us. But there is little logic in this closed circle of reasoning, and in face of vast

and marvelously enlightening research, the unprejudiced have accepted the understanding that what has been termed the 'soul' is the man, that the man possesses in his essential nature the ability to think and to feel, and in order to experience the sensations and the various powers of his concrete mind, he *uses* the physical brain and nerves. The 'concrete mind' is that part of the action of the 'soul' which deals with matters connected with and resulting from the life of this world.

You have already determined to give your brain, the physical instrument of your mind, a fair chance by making it part of a clean, healthy, vigorous body. That the brain, being physical, reflects the general condition of the body, is so well recognized that the first treatment given to backward children in the poorer districts is sufficient and nutritious diet. The lunches made up of well-balanced food served at many of the schools in poor districts have materially raised the efficiency of the work accomplished by the children. The brain is physical, and must have good physical nourishment if it is to do its best work. It is much wiser to take good care of your instrument, to keep it always in perfect condi-

tion for work, than to drive it by sheer force of will to the breaking point, and lose all you have been building up while you take time to reconstruct yourself physically. The violinist who is so fortunate as to own a Cremona or a Stradivarius guards it as his life. He knows that no matter how unusual may be his talent, how exquisite his execution, he cannot translate into material sound the harmonies which flow^e to him from the unseen unless the instrument in his hands is as delicately responsive, as rich in tone, as wide in its possible range of changing color, as any instrument can be made to be. At its best he knows that what he gives to the world is but a faint reflection of the music which is singing in his soul; that no material instrument can reproduce in all its beauty the music which inspires him. So he secures the finest instrument possible and then takes the finest possible care of it. That also is how the wise man regards his brain.

Establish the independence of your own thought action. Learn to think for yourself. The rarest thing in the world is original thought. You are setting out to learn the truth about yourself and your relation to the world. You want

the truth concerning the existence of the world and its reason and ultimate aim. You will never learn if you accept the established thing as the best or necessary thing. Keep an open, teachable mind, then exercise your own reason and judgment on the ideas which present themselves to your mind. Be free and unbiased in your thinking, indifferent to the opinions or thoughts of others. You would not borrow your neighbor's spectacles and expect to see clearly through them. You cannot read life clearly through your neighbor's eyes. It is well to see what he sees; it may be something you have yourself missed. But think for yourself whether or not he is seeing truthfully. He may see fabulous wealth in a gold brick, or he may see death and desolation in a glass of unfiltered water. You cannot afford to be bound by his idiosyncrasies, and you cannot afford to develop any more of your own than you can help. Learn to keep your view of life undistorted.

Cultivate concentration. Learn to bend the whole effort of your mind on the thing you are doing. There is an old saying, 'If a thing is worth doing it is worth doing well.' If you must

do something in which you are not interested, concentration will not only mean you will do it more rapidly and more thoroughly, but you will gain from the action a definite increase in mind power for future use. If the action isn't worth doing in this way, don't do it at all. The mind which is not organized, which is uncontrolled, which flutters about at the least external stimulation, is of very little use to the 'self.' It has been said that 'genius is the art of taking pains.' Then concentration is the ability to exercise the art of taking pains. Concentration is the Will directing the mind. It is the most valuable mental attribute you can possess. Cultivated concentrated attention to the matter in hand means the power to concentrate your attention on the whole scheme of life which you have set yourself. It means leaving a free channel for your will to act through your mind, and the absolute obedience of your brain as a physical instrument.

It is not easy to master the vagaries of the mind, to hold it down to any given theme at will. Truly the untrained mind is more restless than an untrained colt, more changeable than the wind,

more elusive than moonlight. It is forever slipping away from one point to another, getting little from anything, attracted away before it has pierced the outermost covering of the last idea. Yet it must be governed, and governed at first by conscious effort. If you would know your own power of concentration, and so knowing realize just how much training you need in this particular, do this: — Choosing a secluded and quiet spot, seat yourself in a comfortable position, since these will be the very easiest conditions under which to make your experiment. Now take some word representing an idea, such as “Will” for instance, and bend your whole attention to the consideration of that idea. Absolutely exclude every other thought from your mind. Try to realize just exactly what it represents in your own mind. Examine it intently to discover new ideas concerning it. This sounds very simple, but in a moment you will be surprised to detect yourself thinking of something utterly foreign to the chosen idea, something you intend doing, something you have done, or some such trivial thing as the time, or whether you remembered to close your desk, or what you will have

for dinner. But don't despair. Seize your truant mind and bring it back again to the idea under consideration. It will slip again in a moment or two, but bring it back just as repeatedly as you find it playing truant. Eventually you will bend the unruly wanderer to your will, winning for yourself the conquering, conquered mind, the mind which will dissect at will any subject you give it to work on, the mind which will go right to the root of things, the mind which will not be lured away by the chance attraction of a passing whim. Practice this invaluable exercise daily until you have established mastery, just as you practice daily the physical exercise which will give you physical development and control, for mental habits must be fixed just as intentionally and just as persistently as physical ones.

Closely allied with concentration is the attribute of attention. They are interdependent for their usefulness. In order to exercise your concentration worthily you must give the various ideas with which you meet your attention so that you may build up your life of the very best material. The progressive man does not spend his time concentrating on the methods of twenty

years ago. He turns his attention deliberately to every new idea which crosses his path. Indeed he goes out of his way to find new ideas and to originate them for himself. The controlled mind soon learns to reject the worthless, and wastes none of its power on the obviously useless. It learns discrimination. There is just that difference between the mind which wanders because it lacks discipline and cannot be held to a given idea; and the mind which goes forth armed with attention, deliberately seeking that upon which it can feed and grow. The one never becomes anything because it had no aim and no power of self-direction; for the other, every circumstance of life is full of opportunity for growth and development. Just the difference between a life under the control and for the benefit of the inner 'Self,' and the life which is lived according to the varying demands and attractions of the external nature. See to it that the mastery of your life is established from within.

Another attribute of the mind which you may cultivate and which under control will be an invaluable servant is Imagination. It is part of the creative power of the mind. It is the faculty

of mind which pictures, which conceives. Before anything can be brought into material existence it must first be pictured in the imagination. When you build a mental picture of yourself as other than you seem to be at the moment, you are employing the faculty of imagination. The more clearly and consistently you can picture, the more rapidly and the more fully will your picture become a material actuality. Without imagination there can be no progress, no invention, no discoveries of any kind. Everything we use, from the beginning of life to its end, every moment of the time, is the product of some one's imagination, as the world itself is the product of the imagination of the Supreme Intelligence. It has been said that 'the imagination of man is unable to conceive that which the mind of man is unable to create.' If that is true, and there is no reason to believe otherwise, since the wildest dreams of Jules Verne have become actualities, and since children of to-day are familiar with products of science, such as wireless telegraphy and telephony, radium, and many other discoveries, which would have been deemed absolutely impossible of demonstration half a century ago,

then surely such a faculty is worth some consideration.

Like every other faculty of the mind, in order to be of service, imagination must be under the impelling direction of the will. The imagination which wanders aimlessly from one picture to another makes none of sufficient intensity to affect the originator one way or the other. When the value of this faculty of mind is understood, you may use it deliberately to create for yourself whatever you demand of life. Let us suppose that you have been trusted with a certain important commission. You are afraid of your ability to carry it out. You have unconsciously pictured yourself as diffident, fearful, and as failing in your task. By doing this you have unconsciously but certainly laid the foundation for failure. Your subconscious mind accepts as genuine the pictures you present to it and will lend all its weight to fulfilling their purport. But supposing that you realize in time the danger of your attitude. You set to work first to destroy the picture you have made, and then build up definitely and purposely the picture you wish realized. You destroy the first by denying its truth-

fulness. You affirm strongly to yourself 'I am not afraid. I am not diffident. I shall not fail.' Then you employ your imagination to build a picture of yourself as carrying out your commission in the most successful way, as calm, confident, strong. You think of yourself always in these terms, and refuse for one instant to recognize yourself as anything else. Gradually the picture grows stronger and clearer and eventually you become just what you have pictured yourself.

But the imagination, like all other functions of the personality, must be developed and trained before it will respond so obediently to your will. It must be taught to build as you wish, and not as may be suggested by any extraneous circumstance. And this training, like all other training, must be carried out through the little things of life. When you look at a picture, don't be content to see merely the artist's composition. Try to see into the idea he was trying to express. Try to inject yourself into the atmosphere, the emotion, the ideal which held him so strongly that he was forced to transfer so much of it as he could to canvas. This is work for the imagina-

tion. You may apply this attitude toward many phases of experience, always trying to pierce and discover the hidden rather than the obvious. The more superfluous your understanding, the less are you employing this great gift of imagination. There is scarcely anything that will not yield some opportunity for its exercise. Nor is it at all impossible to develop it if you are more than usually deficient in this quality. You may use daily exercises for its growth just as you do for other physical and mental attributes.

For example: Take in your hand any familiar object, say a common kitchen spoon. Let your imagination play upon the spoon, changing it to silver, giving it a graceful shape, decorating it with delicate tracteries of gold, making of it an exquisite work of art. Now close your eyes and picture the imagined spoon, fixing every detail, seeing the spoon as you have thought it out, not as the common thing which has served you as an inspiration. You may follow this plan with anything you wish, and when you have reached the point where a material inspiration is not necessary, you may build your own mental pictures as you choose, being careful to fill in every pos-

sible detail, making a point of having your pictures as definite and clear as possible. This picture-building faculty will serve you in good stead when you are poring over the solution of some business problem, enabling you to see every phase of it in detail in such a way that your plan of action will be laid out before you like a map, waiting only your will for execution.

Nor is it only in a material way that imagination may be used to such good purpose. It may contribute to the aesthetic joy of life; it may overcome the discomfort of unpleasing conditions. All the realm of music and color is open to its touch. All the joy of life will come at its command. You may decide on a single note of music, and your trained imagination may be made to weave music of the gods about it. You may call before your vision by the aid of its magic wand such a riot of color and beauty that all material presentations are shamed. Truly the Kingdom of Heaven is within you, and the key to the gate is called Imagination.

V

PHYSICAL DOMINANCE — CONTINUED

PHYSICAL DOMINANCE — CONTINUED

LIFE on the whole, given a certain standard of education, offers far greater opportunity for all-round mental development than for perfectly balanced physical development. In order to keep up to your ideal physically you must do specific exercise apart from whatever form of exercise your normal life gives you. There are a few occupations which employ all the muscles in balanced proportions. The balance must be maintained by the deliberate training of the body apart from the daily work. This is not the case with the mind. Every circumstance of life may be made to yield its quota of mind strength and facility. There are books so filled with exercises for the development of the various attributes of the mind and body that, excellent though they may be, the man who tried to carry them out would have no time in life for anything else. Given an understanding of the

laws which govern such growth, life itself, even the most barren, offers all the opportunities necessary for the daily practise and cultivation of such attributes. Set your mental attitude right, fix in mind the qualifications necessary to success, and you will find in every circumstance of your life an opportunity for their exercise.

In the previous chapter you learned through a simple exercise or two the value of concentration and imagination. These exercises might be varied indefinitely, but this is not necessary. You have only to keep in mind the application of these methods to the details of your daily life. You will find greater incentive, and consequently greater results, in the using of your mind on the problems of your business and social life than on mechanical exercise, once the value of the cultivation of such qualities is firmly established for you. It is the persistent application of these principles which anchors them in your character, not the particular circumstance upon which they are exercised. Therefore having recognized their value and the manner of their development, bring all the energy of your will to bear on their persistent practice.

Cultivate a retentive and responsive memory. Memory is the mind's great storehouse. From it you draw food for the employment of the other activities of the mind. It is the basis upon which you reason and draw your conclusions. It stores up not only actual facts, but the sensations, such as joy or pain or regret, which have resulted from certain courses of action. It is of memory that instinct is made, even after all memory of the actual fact seems to have been lost. It is the link which binds the separate days of your life into one continual and comprehensive whole. It is that article of your mind which makes the external you just what you are in character and disposition.

Attention and concentration are the bases of memory. If your general memory is poor, you have not formed the habit of attention. If a thing does not make a clean-cut, definite impression on your mind, your memory cannot reproduce a definite impression. Think how much of your past life is lost to you because it made so little impression on your mind that your memory was not affected by it. Can you remember accurately every detail of one day? If you can,

you are unusual. The average person cannot remember at the end of the day every detail of that day's life. This is caused by lack of attention. It is worth some trouble to cultivate this valuable faculty, for, like much you are now using some effort to accomplish, once you acquire it you will be in little danger of losing it. More than that, because of the interdependence of these various attributes of the mind, the strengthening of the faculty of attention will automatically aid the development of the others.

Here again we need not set apart definite time nor definite set exercises for practice, provided you make the circumstances of your everyday life opportunities for development. When you read the paper, for instance, instead of glancing carelessly over the headings, fix each one in your mind the moment you see it. Let each mean a definite idea in your mind before you pass to the next, even if you do not mean to read the article concerned. Then before you begin to read, try to recall the headings you have scanned in their proper sequence, afterwards looking to see just how correct your observation

and memory had proven. When you read an article, give concentrated attention to it every moment, especially striving to reach the author's idea. After each article, run rapidly over in your mind every point made and every idea presented. This method of reading will not only fix the article in question in your memory, but will train you to keener observation and a quicker grasping of thought, the result of the focusing of your attention.

Do this same thing with objects. In the train or on the street car concentrate your attention for a moment on another passenger, then close your eyes and call up a mental picture of the man, complete in every detail, color of hair, complexion, build, style of clothes and color of tie, shoes, etc. Then when your picture seems complete, look at the man again and note in what you were mistaken and what you missed altogether. Try again with another passenger, or part of the car itself, or an advertising card; anything will do to work on which has sufficient detail to make the exercise worth while. Remember always that your object is to so train the mind to the habit of comprehensive and concentrated attention that it

will learn to picture instantly every detail of whatever you choose to direct it toward. Also you are teaching it never to regard the slightest thing inattentively.

While you are so establishing habits of observation and perception, you may at the same time definitely help your memory by deliberate exercise. No faculty of mind or body will respond more truly or more thoroughly to deliberate stimulus and demand than this faculty of memory. The next time you go to a performance by a stock company, let us say a company which changes its bill once a week, remember that the performers you are watching, while playing the particular thing each night and matinee, are during the day rehearsing another play for the week following, and at odd times reading and becoming familiar with the play to be rehearsed the week following that. And while they are remembering and learning these three plays they are deliberately forgetting the play they presented the week before. And so they continue through the whole season, each week playing one play, rehearsing another and reading another. Yet perhaps not one member of the company has nat-

urally either a retentive or a facile memory. This unusual ability has been developed through sheer necessity and demand. Your memory is of the same stuff as that of the players. Give it some attention and it will absolutely obey your will. It was one of Sir Herbert Tree's idiosyncracies that he was always word perfect in a part for the first week or two of the run of a play, but from then the prompter had to keep a quick ear and eye, and a ready tongue. Sir Herbert hated prompts and woe betide the unlucky prompter who gave one unnecessarily. Nevertheless, it was notorious that the longer the run, the poorer the actor's memory showed itself. So long as he concentrated his attention on the part, so long as it required the exercise of his Will to give a good performance, as in the beginning of a run when he was not very familiar with the play, his memory responded to every demand; but as soon as he had been playing long enough to be 'easy' in the part, as soon as he let his attention wander to the 'house' or the work of the other actors, for Tree was both director and producer, just so soon began the work of the unfortunate prompter.

Culture is very largely a matter of memory. The man who has read but five good books and shows himself thoroughly familiar with their contents and ideals has attained through them a far higher standard of culture than the man who has read twenty such and remembers nothing. The cultural value of a picture gallery depends on what your memory stores up and carries away rather than on the number of pictures you see. It is so also with the theatre, the opera, lectures; all these contribute to your mental life only so much as you hold in your memory. No man can stand alone. Every phase of your business, social and domestic life is inextricably woven in with that of others. Cultivate your memory therefore, that your intercourse with others and the reaction of others to you may be of the greatest advantage to you and the greatest pleasure to them.

Cultivate your memory primarily by mechanical means, but make those means of the greatest value to yourself. Find your chief lack and begin immediately to supply that lack. If you find your vocabulary is limited, secure a book of synonyms and each day commit to memory a defi-

nite list of words having the same meaning. Our language is rich in such words, and each day's memory task will add to the variety and depth of expression not only of your conversation but also of your thought and understanding of others. If you lack an appreciation of poetry, let your memory task consist of some exquisite selection from the work of one of the world's great poets, and as you store your mind with these masterpieces of poetic fancy, the development of your artistic sense will coincide with the growth of memory. Perhaps names are difficult for you to remember. Then secure the names of the world's great writers, artists, musicians, soldiers, reformers, scholars, inventors, etc., and definitely each day make yourself so familiar with the name of some one of these, with all you can learn of his life and work, that by no possible chance could you forget his name. Be careful that you do not leave the study of any one man until his name is an intimate, living thing for you, as real as that of your father or your brother. It is the definite intention to remember which makes memory. Treat these themes you are choosing for exercises as of the most vital

importance. Interest yourself in each, for interest makes study easy. Apply the same method to names of people you meet. Find something interesting in the person, and try to see some connection between the man and his name. Much may be done for the memory by encouraging some sort of association between the subject and the name to be remembered.

You may find your memory is weak in figures. If so, interest yourself in dates famous in history. Learn to associate figures with definite happenings. You will soon find that figures themselves have a new individuality and distinction for you. Commit to memory each day a given number of such dates, beginning if necessary with one or two, but increasing as your power of retention increases. Even fixing in your memory your friends' telephone numbers, while simple and certainly practical, will very materially help your faculty for remembering. Visualizing numbers you seek to remember is useful. One of the Simon Binet psychology tests, — tests given to fix mental age and status, — is a figure test. The psychologist repeats six figures at a normal speed of reading. The subject immediately

attempts to repeat the six numbers accurately from memory. If this is done, six others are given and the subject is requested to repeat them backwards. The subjects who successfully pass these apparently simple but immensely important tests do so chiefly through the power to visualize the figures. When they hear the six figures, they immediately 'see' them in the mind, and in repeating are simply reading them off. Learn to visualize combinations of figures. If you have some one to help you, it will be simple to have him read sets of figures for you to repeat. If you must work alone, write sets of figures on a sheet of paper, put it out of sight, and write the same set of figures, or as many as you can remember, on a fresh sheet, afterwards comparing the two to test the accuracy of your memory. In all this memory work begin well within your capacity, increasing the difficulty of your tests as your mind begins to respond to the training. And do not give up at the first sign of success. Only persistence in this, as in all other mental work, will achieve lasting results.

Give good heed to your faculty of Reason. Reason is the Lord Justice for the mind, weigh-

ing and debating the evidence for and against an action, offering its conclusions for the benefit of the over-ruling self. Do not let Reason become lazy. See that it fulfils its mission on every idea which presents itself to your mind. It is the balancing factor, the factor which keeps your feet on the ground, no matter how gloriously you may lift your soaring gaze toward the clouds. See that it is not blinded by stubborn prejudice. Give it a free hand and demand its constant attention. Adopt the absolutely judicial attitude toward events, trying to see both sides of a question without bias. There is an intuition which supersedes reason, intuition which is the direct suggestion of the hidden self, but few are able to distinguish except under unusual stress, this still, small, but persistent voice. Reason is a sure, safe, and powerful guide. Learn to rely on its promptings. Watch yourself in your conversations. Gauge for yourself the condition of this important faculty. There is a man whom you do not like. You have to meet him occasionally. You disagree with everything he says. His point of view is always the wrong one. Here is your opportunity. The

next time you talk with him, listen as though you had never met him before. Look carefully for the premises for his argument. Do not give up grudgingly if you find, as you probably will, that he has some good grounds for his opinions. Your prejudice is not hurting him nearly as much as it is hurting you. The effort to see both sides of the argument freely and judicially increases your own power of reason. It is worth the trial. Not to give your reason free play, not to make it keen and comprehensive, fair and unprejudiced, means that you are seeing life through colored glasses. It means that life and all that pertains to it is distorted and deformed for you. You cannot afford to deceive yourself. See things as they are, as your reason, free and unfettered, shows them to you. All the other qualities of mind go for nothing if they are to be exercised on anything but the truth. Coming down to bed-rock, that is all we are here for, to learn the truth about our own natures and the nature of the world of marvels in which we live our waking life. Reason is the torch. Unless it burns brightly and steadily all the effort of life is wasted. You will need all the mental equipment nature meant

you to have if you intend to be a success. You have all the beginnings. It needs only that you set your Will in action to make all these beginnings powerful potencies.

VI
BE COURAGEOUS

BE COURAGEOUS

THE most destructive force in the world is FEAR. Almost all failure and almost all crime can be traced to one form or another of this most prevalent evil. Fear is the father of doubt, and doubt is the murderer of success. It shows itself in many forms, from the frankly physical fear which is part of our animal inheritance, to the more subtle and dangerous forms which attack our mental life and sap our strength at its very foundation. It is the more treacherous in that it often clothes itself in fair disguises. As prudence, or caution, or the normal instinct of self-preservation, it masquerades so successfully that one often deceives oneself. Prudence and caution and the instinct for self-preservation are necessary and useful if they are inspired by reason, and not by fear. Fear cripples and destroys, it does not help. Examine your tendencies, to find their true source, and you will find their true worth.

Fear has absolutely no place in human life and development. It is an entirely extraneous and harmful emotion. It is born of an exaggeration by the imagination of the power of other things or conditions until we believe it to be superior to our power. It is an entirely false and misleading attitude of mind. At the moment of crisis, when our need is the greatest, it betrays us to the very danger we fear by robbing us of the very qualities of mind which we need to overcome it. For example: You are going into a country of which lions are native. Caution, since you know the superior physical strength of the beast, will suggest that you take proper weapons. You do so; you meet a lion; if you are cool and courageous you will prove your superiority over his mere brute strength through the use of the instrument of your intelligence. But suppose that your aim is uncertain and weak because of the reaction on your physical and nervous system of the natural fear of the lion. You are simply in his power. On the other hand: You are unsuspecting when your lion happens along. He has brute strength; you have intelligence. Without fear you have a better chance to win than the

man with the gun who could not use it intelligently because he could not control his apprehension. Do you remember how thrilled you were when you read of how Livingston outwitted the lion? You remember he had run out of ammunition when he found he was being stalked by a lion. He knew it wasn't any use to run away. He also knew that the lion was much stronger physically than he. Yet he did not give up. You remember that he crouched beneath the edge of a precipice, placed his hat on the butt of his gun, let it show above the edge just enough to deceive the lion, and the beast did just what the man's superior intelligence supposed he would do, sprang at the hat with such a leap that it took him clear over the precipice and dashed him to death below. If Livingston had felt the confusing, destructive power of fear, such a cool, bold plan could never have suggested itself to him. It would not have been the lion to which he would have been sacrificed but to his own fear.

Fear destroys mental balance. Under the influence of fear you cannot perceive clearly, imagine truly, reason logically, nor act usefully.

Every mental process is exaggerated and distorted because of the fear condition. In intense physical fear every bodily process is inhibited and disharmonized; the heart beats irregularly; the blood flows more slowly; breathing becomes difficult; concerted, effective action almost impossible. Intense fear frequently causes death. Here then is a foolish and unintelligent emotion to harbor, an emotion which does one more harm than the things feared can possibly do, and cannot possibly do the slightest good.

What is on the other side of the picture. The great war has furnished many instances of personal courage. For example: It is August, 1918. The Germans have retreated across the Vesle. Opposing them across the river is the 305th Infantry, a civilian regiment. Commanding a forward company is a young lieutenant. Orders come that immediate information as to the strength and disposition of the enemy must be secured by his company. For the next two or three nights patrols are sent out, but return with but scant success. The lieutenant realizes that definite action is imperative. He picks a little band of trustworthy men, di-

vides them into two companies, places one under control of another lieutenant of his own kind, himself takes charge of the other. In broad daylight these two little groups of men swim the river, cross an open field on the enemy side, enter the town in which the Germans are concealed, secure the necessary information, and return to their own lines, bringing with them across the river the wounded in the little expedition. In spite of terrific machine gun fire directed against them during their return, not a man was killed. The most dangerously wounded man was picked up by a sergeant in the group and carried across the river and the meadow which divided the lines from the river on each side, without the rescuer himself being hurt.

What place could fear have in such work as this? Only a man devoid of fear could have conceived, and only men devoid of fear could have executed, such a feat. Success results from but one method. Count the cost of your ventures, frankly face the adverse possibilities, lay your plans accordingly, then make your attack, firm in the conviction that you must succeed.

Fix firmly in your consciousness this fact:—

The only thing in the world worth fearing is FEAR. If you have a problem to meet, fear will decrease or entirely destroy your power to meet it. Fear will build problems where none existed. Fear will work you as much harm over something of its own imagining as if the imagined thing were real. The woman who, sitting alone in the house after dark, thinks she hears robbers stealthily trying the windows, or creeping from door to door, or perhaps actually prowling about her rooms, suffers just as keenly, perhaps more so, than if the danger were real. There is nothing there, yet physically and nervously she has received as great a shock as if there were. This situation repeated sufficiently often will make her a nervous wreck, sacrificed not to danger, but to fear. A man organizes a business venture. He needs more money than he possesses. He sells stock and a Board of Directors is elected. The business is successful, but the man begins to fear that some of the directors are looking with envious eyes on the management, and will try to oust him. His attention is distracted from the business; his heretofore feeling of good-will toward the others is tinged with suspicion and

then with dislike. He is restive under suggestion; he resents the very interest which the directors are elected to show in the business. Sympathy is alienated. He loses his power, and the very catastrophe he feared is realized. He was a sacrifice, not to his inability, for if he could succeed in the business for a time he could do so for all time, but to the fear which destroyed him. When the demon attacks you, remember again, 'There is nothing to fear but FEAR. FEAR is my greatest enemy.'

Do not fear yourself. Shyness, diffidence, hesitancy in meeting people or circumstances; these all stunt the growth and delay the development of the real individual. They are all the offspring of FEAR. How many times has an opportunity come to you to do something for which you had not the nerve? You knew in your heart you could do it, but you lacked the courage to take hold. Some other fellow did the thing, and you knew afterward you could have done it better. You were defeated by your self fear. Take this moment to get a grip on yourself. What man has done, man can do. There is no power on which any other man can draw that is

not also free to you. Banish the enemy fear, and you are the equal of any man. Don't merely read these statements as sentences. Examine yourself to see if they are true. Think of the number of times where fear has destroyed you. Try to find just one instance where fear has helped you. Count the times where you suffered the tortures of the damned through fear of things which you found afterwards were mere figments of your imagination. See if fear is holding you back from something now. If you find a case against the enemy, declare war on it at once. Repeat to yourself firmly, each day, 'I fear nothing. I am courage. I am power.' You cannot be fearful and courageous at the same time. The substitution of the courage thought will destroy your fear thought.

If you are shy or diffident in meeting people, substitute for the thought of yourself, which is causing the shyness, a tremendous interest in others. If you do not care what others think of you, — and if your ideals in life are right and clean you need not, — you will have no hesitancy in meeting them. If you are more interested in them and their ideas of life, more solici-

tous that they shall have pleasure, more keen to let them tell you than listen to you, you will not only not have time to think about yourself and your painful embarrassment, but you will attain just the popularity which your fear of unpopularity is withholding from you. Be a good listener. You will learn more, and people will love you. Do not fear people. If you feel a man is your superior in knowledge and experience, try to learn from him, but do not fear him. Keep your own ideal ahead of the greatest man you can possibly meet. Then you will feel that what you gain from him is a step to help you, not only to equal, but to pass him by. Know the power of your own WILL. Know always that you are on the road to successful culmination of all your desires.

Do not fear what others may do to you. No one can materially hinder you in the realization of your heart's desire, if you have built up the will to aspire. Learn to joy in the battle, as a chance to prove your mettle. Keep the Power thought, and though others may force you to change your course, they cannot affect the ultimate victory. Always associate in your mind the fulfilment with the desire. What

you intensely and persistently demand of life, life will give you. Fear nothing, and there shall be nothing to fear. Never give up. You have never reached the limit of your own powers. Why should you be content to suppose that you habitually exercise something near the limit. Make it a point in life to discover your own limit. Live up to all your present power. You may find both your power and your limit to exceed anything you have ever dreamed of. Do not let yourself be blinded by a false fear.

Do not fear for those you love. If your wife, your child, your friend is in danger, you will need all your mind and strength to help. You cannot afford to fail in the crisis because of the destructive influence of fear. The surgeon's hand must be steady and accurate. Fear would destroy its usefulness. The mind which loves must be steady and strong. Confusion of fear will kill its helpfulness. No real peril was ever averted by fear. Fear feeds on fears. Destroy the fear, and maintain your own power. Fear for others is selfishness. It is not the harm to them we fear, but the unhappiness which may result to ourselves. Cul-

tivate a keen trust in the power of others to take care of themselves. By surrounding your friends with thoughts of fear of accident and disease, you make precisely the mental atmosphere about them which will most surely leave them open to attack. By building up a mental atmosphere around them of quiet confidence in their powers you help them to realize those powers. Be a source of confident strength to your family and friends, not a disturbing menace through fear.

Do not fear the future. Live the present to the best of your ability and leave the future to take care of itself. You are building the future in every detail of your present. Perform the details of to-day well. There is no future, only a persisting to-day. All that comes you are building now. If the foundation is good, you need not begin to worry about the roof. The mere fact that you cannot yet see the roof is no menace. You did not know to-day till to-day arrived. The future is not to be feared because you do not know what it will contain. Be certain of your own strength, and nothing can come in the future which you cannot meet. Never allow your imagination to picture anything in the future which

you do not want. Remember that imagination is creative. It will build the good things through your thought of confident success; or it will build the bad things through your thought of apprehensive fear. It will carry out your WILL, your expectation. If you expect success it will build success; if you expect failure it will build failure. Keep your imagination free from fear.

Destroy superstition. Do not fear the invisible. Do not fear for the life after death. Everything you are and can be you are here and now. All power for which you yearn is yours, here and now. It is for you to set free your WILL, to find and be yourself. You are the god enthroned. You are yourself invisible. You are yourself Life. There can be no death for you. When you discard the physical body which shall then have become unfit for your use, you will not have changed. You will continue your life in its natural home and environment. There can be nothing for you to fear outside the body. From thence you came to physical birth; the greater part of your present life is apart from the physical; can it harm you to cast off this body which you have borrowed for a moment?

Know yourself a part of the God thought which created creation. Affirm always your high begetting and your high calling. Make of every circumstance an opportunity for your own growth. Nothing in this world can harm you — the real Self. If nothing can harm you there is nothing to fear.

Make these affirmations your daily, dominant thought.

I am Myself, indestructible, invincible.

I am Courage, unshakable, unflinching.

I am Power, I cannot be defeated.

I cannot Fear.

I am confident of success, physical, social and business. I know nothing but good can come to me or mine.

VII

LEARN THE VALUE OF HABIT

LEARN THE VALUE OF HABIT

THE world lives, moves and has its being in obedience to established and unchanging law. Man, physically, mentally, emotionally, is also subject to law. If he understands and works with the law, he is master of his life. If he is ignorant of the law, and so fails to live in harmony with it, he suffers. The laws of life cannot be changed. They are beneficial if used, harmful if disobeyed. There is a natural law that the vibration demonstrating as electricity will kill a man if it is permitted to enter his body in sufficient quantity. This does not prevent man gaining all the benefits of the use of electricity as light, heat, motive power. Water will drown, but it will also help to sustain life. Fire destroys, but under control it warms and serves man. The laws under which these things work must be understood and obeyed. Then that which would otherwise prove harmful becomes a blessing.

The law of habit is such a law. Understood and used it is one of the greatest and most powerful weapons with which man is equipped in his fight for self-mastery, and through self-mastery, world-mastery. It is a reflection of the law of periodicity, the law which demonstrates in the recurring of the seasons, the return of night and day, heat and cold, growth and decay, life and death. You have formed a habit when any action or thought has been indulged in sufficiently often that it recurs to you without conscious intention on your part, frequently against your desire. Your reaction to such a desire follows the line of least resistance. We are all the slaves of habit, a good and merciful law in useful actions, a force to be reckoned with when we wish to turn our backs on unworthy ones.

In filling up your chart in your earlier study you have discovered and noted those habits you know are good and which you are working on to strengthen, and you have noted some which you know are harmful and which hinder your progress. You will strengthen those of which you approve by keeping in mind always the benefits of character which the persistence in such habits

affords, and by never allowing any temptation to draw you from their indulgence. You will find it a little harder to form new habits in matters which perhaps have been neutral for you heretofore, but you will proceed in the same way. Suppose, for instance, that you realize that you must read more if you would acquire not only the information which you must have in order to understand the world and other men, but also for the development of necessary mental strength. You would not say you have a habit of not reading. It is simply a state of neutral indifference. You have no habit to overcome, you have a new habit to form. Therefore, you think keenly of the benefits to be derived from reading. You choose a system of reading which you think will help you most. You picture to yourself insistently the pleasure you will find in absorbing the contents of such books. You deliberately build an eagerness for knowledge, a keen joy in delving behind the written word to find the thought of the author. If a book seems dry and you want to throw it aside, realize to yourself that this book was a real, alive creation to the author. That there must be something in it which you have

missed, for the want, perhaps, of a little work in the uncovering. Then go at it again, determined to find the thought to which the author was striving to give life. Even could the work be worthless, you would be cultivating for yourself a habit of careful, intent reading which would uncover untold treasure to you in every worthwhile work you take in hand. Soon the habit of study will form itself into the line of least resistance.

But there are habits on your chart which are not neutral, but definitely harmful. Here you will have to fight, and the outcome of the fight will depend on the sincerity of your WILL to conquer. The law works both ways. It establishes with just as much fidelity and with just as much strength the evil as well as the good. It is simply law. It cannot discriminate. It will fight tenaciously against the breaking down of a bad habit until the balance of power is on the side of the new and good habit, then it will fight just as tenaciously for the establishment of the good. Some thinkers claim that our habits form definite little trails in our brains over which the life force flows as along a line of least resistance;

others that indulgence in any habit trains the brain to certain rates of vibration so that it can automatically repeat only that which is habitual. But no matter what theory you may adopt to explain it, the fact remains that a great deal more force is required to undo a habit than to continue in its indulgence.

How, then, can you most rapidly and most certainly overcome the habits you have had to mark in red ink? Your best plan will be not to fight the evil habit, but to substitute for it the opposite idea. Suppose, for instance, you find you have a habit of suspicion, of thinking evil of people. You may concentrate your strength in killing the evil thoughts, in refusing to harbor suspicion. You will have eradicated an evil in your character, but you will not have built in its opposite good. Now, instead of working on the evil thinking, and struggling with that, suppose that when evil thoughts come to you concerning a person, you not only immediately banish them from your mind, but try to discover the good in that person. Let your mind dwell on and admire the good qualities which you know exist in that person's character. You cannot entertain two

opposing emotions at the same time. You cannot resolutely admire all that is good in a person and at the same time encourage your previous habit of suspicion. It is much easier, consequently, as well as far more beneficial, to build in the opposing virtue than to use all one's strength to conquer the habitual vice.

Now look over the chart and dwell thoughtfully on the virtues which you wish to gain in the place of the faults which you have unfortunately developed. Set your heart on building into your character and life these gracious and beautiful ideals. Forget the evil habits you have been indulging. Your success will depend on the strength of your desire to acquire the new. Remember always that the big fight will be in the beginning. The right-about-face, the turning back on itself of the current which is now running strongly in the wrong direction, the doing of the unfamiliar thing — this is why you should very thoughtfully and persistently fill yourself with hatred and disgust for the evil habit and with admiration for the new one you desire to acquire. People live as they really *want* to live. There-

fore start your fight with as great an initial impulse of desire as you possibly can. Deliberate, permanent desire is an aspect of Will. Look on your habits as things apart from yourself; as your servants or your enemies. Refuse to be enslaved by physical, mental or emotional habits which harm you.

Never, under any circumstances, claim as your own characteristics you do not desire. Always think of yourself as demonstrating the characteristics which you feel will be most valuable to you — for instance, your habit of worry. You know that worry cannot and never did accomplish the least good. That it always does you harm. It conjures up evils which have no existence. It finds evil for you where there is really nothing but good. But you have started the new life. You have written opposite the red-ink 'worry' its opposite 'calm confidence.' Never allow yourself now to say, 'Yes, but I do worry so' or 'I am very worried.' When this habit shows signs of recurring, examine the circumstance which is causing it and try to find the comforting, encouraging possibilities. If none suggest themselves, deliberately refuse to enter-

tain the train of thought at all. Think resolutely of something else. The habit which is not indulged in dies. Like fear, it lives only on itself. Refuse it indulgence, and it starves to death. Your worry habit will not trouble you if you substitute the thought that you are secure in the quiet of calm confidence; that no harm that can come through any circumstance can be averted or aided by worry; that worry in itself harms you whether the thing you have been worrying about results in good or evil. Refuse to suffer the ills of an evil habit simply to indulge the habit. Claim your own mastery over the mere repetition of a thing you do not yourself desire.

Examine closely your physical habits. Do not allow the animal side of your life to control you. Plan a regime for your body and make it carry it out. If you have not been in the habit of taking a daily bath, try to see the matter from an impersonal standpoint, deciding for yourself whether it would be a gain to you and to others if you established such a habit. You will unquestionably decide in favor. Then never allow any physical suggestion of sloth to interfere

with the daily practice. Remember that habit is formed through the repeated practice of an action till it becomes almost automatic. In a little while either you will slip back to the old habit through many failures, or you will establish a new habit which will be easier than reverting to the old. Which result you will have will depend on the intensity of your desire, and the persistence of your will. Each success will strengthen the will for another conquering, each failure make it less able to make another attack. Therefore never begin a fight until you feel sufficiently strongly about the matter to make it a fight to the finish, and a winning finish at that.

Make your ideal, but make it one that you can and WILL attain. Don't begin immediately to go contrary to every established habit you have. Only the most determined and keenly trained will could persist to the winning point in such sweeping changes. If you have been using tobacco, think out carefully whether the amount you use is, in your opinion, injurious, and whether or not you want to give it up. If you feel you are justified in smoking a certain amount, and you want to do it, don't be a hypocrite, but acknowl-

edge that you will do just so much and stick to it. If you know that you are smoking sufficiently to harm yourself, and still do not want to give it up, then it would be well to force yourself to think a great deal about the question and deliberately bring yourself to the point where you wish to give it up. Remember it is a physical habit you are fighting, and you cannot afford to be mastered by a physical habit. Persist in reading and thinking of the harm this habit does you. Cultivate a tremendous dislike of the results on your nervous system, and when you have brought yourself to the keenest point of the habit, set your WILL the task of breaking away from it. Like all other habits, abstinence will gradually kill the desire.

Don't attempt the breaking of any established habit until you feel sufficiently strongly about it, and about the assertion of your own Will control, to be willing to suffer for the victory. Then never give up. Will grows through following the line of greatest resistance. Each victory gives new strength and new courage for the next trial. An athlete does not attempt a trial of strength unless he is training. He first fits himself for the

task. Then he runs to the limit of his endurance. You know what is meant by 'second wind.' If he falls out at the first sign of exhaustion, he has not begun to use his real energy. But if he continues through the first sense of effort, his whole physique readjusts itself and he gets his 'second wind.' He does not know his limit of endurance till he exhausts his strength after this readjustment.

Don't attack a habit that is going to be a test of your powers until you have trained and strengthened your WILL on lesser habits and on the deliberate consideration of the evil of the habit to be attacked. But once having taken up the fight, hang on with the tenacity of a bull-dog. If you get through the first feeling of exhaustion you will surely get your 'second wind' and you will win. Keeping the grip on the thing when you want to let go will hurt, but you must be willing to be hurt. That hurt will be far less than the hurt you will get having once fought and failed. The only thing that will help will be to keep your mind on the joy of conquering rather than on the habit itself. Martyrs have been torn to death with smiles on their faces. Their

thoughts have been so filled and thrilled with the joy of sacrifice that the physical fear and pain have not touched them. Never fear failure. To fear it is to invite it. Continually assert your own real mastery over any habit you wish to change. The belief in your own powers will correspondingly lessen your faith in the strength of the habit.

It would be a waste of time and a waste of space were I to attempt to give a list of habits and their cure. There can be no general cure for individual habits. You must work out your own salvation. That is why you are here. To demonstrate your own individual powers. These you must develop for yourself. You may learn to swim through the use of water wings, but you cannot really swim until you have cast them away and can strike out for yourself. You may help your will with suggestions from others, or help to break habits through external means, but the real motive power must come from within. Only then is the breaking of the habit real or permanent. I may suggest, as does one writer, that continually eating peanuts will help break the tobacco habit, but you may not like

peanuts. That does not mean you must remain a slave to the tobacco habit. There is but one sure and general cure for all ill habits, the insistent and determined desire to conquer, and the trained unbending will in the conquering.

Do not let go your hold on one truth. *Law must demonstrate.* If it does not work against you, it must work for you. In conquering habit, you are making the law your servant, not your enemy. You are simply putting yourself in right relation to the law instead of trying to pit your small strength against it. All natural laws are beneficial if we understand and use them. None could be a greater help than the law of habit understood and used. What if it does take a little strength to right-about-face; in a little while the same law which saw to the persistence of your evil habit will equally strongly see to the performance and persistence of your new and good habit. The power of electricity is not less to do good than to do ill. Which it shall accomplish is of your choice. Your choice does not change the electricity nor the law under which it works. It is so with the mighty power of the

law. It will serve you just as strongly as it will harm you.

And don't believe that 'man is as prone to evil as the sparks to fly upward.' The fact that you read this book with the desire for improvement disproves it.

VIII
SELF-CONTROL



SELF-CONTROL

SELF-CONTROL is WILL-control. The self-controlled life is the life which is lived in accordance with the dictates of the man himself, the ensouling intelligence, rather than in response to the suggestions of the desires of the body or the emotions or of the lower mind. In its large sense it is just what you are setting out to do through your study of this book and the practice of its lessons in the development of will power. In its more generally accepted sense it refers largely to the control of the emotions, and certainly any systematic attempt at self development would be inadequate and incomplete without very definite work in this direction. Like all forces inherent in human nature, the emotional forces work equally thoroughly in either direction, as builders or as destroyers. This conception of the various attributes of man you cannot fix too firmly in your mind. You are, whether you will or not, dealing with forces, with laws,

with energy, which must expend themselves, must carry out their predestined mission — forces as blind and as inevitable as the forces of electricity or the laws of gravitation. You must either be hurled to destruction by them or you must control and use them. You cannot escape them. They are part of your nature. The more vital and intense your nature, the greater your possibilities of power. The fact that you are awake enough to be interested in the study you are taking up in reading this little work is sufficient proof of your own possibility of superseding in development the masses which make up the great average class of humanity. Make your great emotional forces serve you. The secret of happiness is bound up in their control.

Possibly the first, because the most violent, emotion to present itself to your mind in self-examination would be Anger. Anger is almost invariably the outgrowth of Fear, fear of injury to one's self or to someone or something or some project belonging to one. It is grounded largely on Irritation. Allow yourself to develop a more or less permanent mood of irritation, and you have an excellent breeding ground for more and

more frequent and violent outbursts of anger. Nothing can be so destructive to you or to your success in life as this attitude. Fear and Anger actually develop poisons in the blood, poisons so powerful that persons have been killed by sudden bursts of anger or by intense fear. The expression, 'I was simply paralyzed with fear' indicates the general understanding of the action of fear on the body. Apoplexy is frequently the direct result of the poisons generated by an outburst of anger. You cannot afford to indulge such passions. Their effect on your mental life is equally vicious. Anger distorts your judgment, prejudices your decisions. In indulging it you are simply making a whip for your own back. If you are in danger from indulging in this species of lack of self-control, very deliberately and fairly go over in your mind every occasion you can remember where anger has injured you, where it has lost you a friend, where it has prejudiced a business decision, where it has injured you in the minds of acquaintances. Realize how much it has cost you in unhappiness to indulge in this vice. When you have thoroughly counted the cost and found how great

an enemy to progress you have been entertaining, then call out all the energy of your will to suppress the monster. Realize that you cannot afford to throw away your energy in such a way that it injures instead of helps you. If you want to buy a car, or a house, or any other thing which means the expenditure of a fair amount of money, you know you cannot afford to constantly throw away smaller sums on useless things. Money cannot be spent twice. You cannot buy the useless things and the house or car with the same money. It is so with your energy. It cannot serve you if you cast it away on injurious fits of anger.

Destroy anger at its foundation. Cultivate a permanent mood of tolerance of the opinions of others. Tell yourself that every person, including yourself, but not yourself more than any other, has the inalienable right to his own life, his own opinions, his own method of development. Try to see the other man's point of view and to discover whether or not there is something in it that may enlighten you. You may have all the truth but a single point; he may have all the error but the single truth you have missed. If you

are scornful or intolerant of his opinion you will be the loser. You will miss the one point of truth which you need to make the perfect whole. If another person is opposing you, indulging in anger will not help you to win out. Weed out all personal feeling as of man against man. Approach the matter as an impersonal problem, to be met and conquered. If you are working on an invention and the answer is difficult to arrive at, you do not become angry at the inanimate metal or chemical. You keep pegging away, using all your energy to work out your purpose. Do the same with your business problems. Keep a cool brain and an unprejudiced mind. If the other fellow proves himself the better man, don't waste your precious energy in reviling him. That won't do any good to you, or harm him. Begin on the next problem, yourself the gainer for the experience of the last, yourself stronger for the deliberate exercise of self-control called forth by the apparently unfortunate incident. It is through the things that are a little bigger than ourselves that we grow. You can't prove the strength of your muscles rowing with the tide. The pull against the wind and tide is the test of your man-

hood. But you won't get far if you waste energy in anger against the waves. Therefore constantly affirm for yourself Tolerance, Amiability, Charity, Generosity, and the sportsmanlike attitude toward your business opponents. It is all a great game. Win or lose for the sake of the game.

Envy and Jealousy are the offspring of Fear. You fear your ability in comparison with that of another, or your popularity, or your appearance, or your power of accumulation of the luxuries of life, or your artistic taste, or your sense of culture, or your education, or any other of the thousand and one things which make for differences between human beings. Nothing could be more foolish than the indulgence of these injurious emotions. All values are comparative. Your own black hair is none the less handsome in some people's eyes because you foolishly waste your mind in envy of another's red or golden locks. Arrive by careful thought at a fair estimate of what you are and what you may become. It does not matter to you what other people are doing with themselves, or what they are setting up as ideals. It is essential that people shall be

different or there would be no progress for the race. A fair sense of competition and emulation may be useful as a stimulus for effort, but not in any personal sense. There is enough of everything worth while in the world for every human being. You do not have to rob your neighbor in order to have a full and satisfactory life. Be content to live and let live. Having set your standard of attainment, look with a generous and approving eye on the attainments of others. Having chosen your own field of endeavor, an interested approval of the work of others will increase your breadth of view as well as your actual knowledge of other phases of activity. Build a keen and impartial sense of self-respect, based on an unprejudiced appreciation of your own character and ambitions, and you will find nothing in anyone to induce either envy or jealousy. You can afford to admire the admirable in others when your own life is aimed toward success. Make your own will stable, and the success of others will arouse only your sense of congratulation.

Cultivate a high appreciation of the truth. In rooting out fear and anger and envy and jeal-

ousy you have destroyed, to a large extent, their host of attendant evils, suspicion, backbiting, petty lying, exaggeration, moods of resentfulness and antagonism, and so on. You have developed instead an attitude of kindness and friendliness toward others, and an understanding of their ideals. But you must carry this sense of clear-seeing further. It must become a part of your own character. 'Honesty is the best policy' applies not only to your action in relation to others but also in relation to yourself. By taking Truth as your ideal your opinions of things and of circumstances and of lines of endeavor will be sound and trustworthy. The liar not only forfeits his own self-respect and the respect of others, but blinds his own eyes with regard to every circumstance of life. Pride and conceit equally with self-depreciation and lack of self-confidence are the result of an untruthful condition of mind. The truthful mind knows its own values, neither over-rating nor under-rating its powers. This clear seeing, being bred in the innermost heart of your character, will make you reliable, just, free in your judgment, generous to others (because you will see the in-

evitable good in all as well as the obvious faults), confident in yourself, because of your self-knowledge. Reason cannot hold a clear and steady torch for the guidance of the mighty force of Will unless it is fed with the flame of Truth. Examine yourself carefully to find where you stand in this matter of truthfulness. Living beyond your means is untruthful. Indulging habits privately which you denounce in others is untruthful. Hypocrisy is untruthfulness. Trying to put up as 'showy a front' as your richer neighbor and going without necessities or the protection of your future in order to do it, is untruthful. There are many other ways in which modern life tempts to untruthfulness. Find them out, and banish them from your hearth. All these pretenses gain nothing for you, either from the people you are so frantically trying to emulate, or from your acquaintances watching the foolish struggle. Admiration and the respect of others is won in the field of truth.

Keep your mind clear. One of the basic emotions is the sex desire. It is a perfectly legitimate and natural force. Also it is perhaps the most powerful force with which man has to deal. One

writer asserts that every action of man has its root, obscure or obvious, in the sex instinct. This statement may be an extreme and exaggerated one. Nevertheless this instinct pervades all kingdoms of nature, demonstrating first as chemical affinity in the lowest forms of life, and showing itself in humanity as a reflection of the creative instinct of the Supreme Intelligence, conditioned by the laws of magnetic attraction, or love. It is not an evil force, but it must be kept under absolute control. Given unrestrained power over you, it will kill not only the physical you, but first everything worth while in you morally or mentally. Jails and insane asylums are very largely inhabited by the victims of sex irregularity. There is no possibility of escape from disaster unless you are the master of this instinct. Keeping the body clean and vigorous by means of exercise and the use of the cold shower is of first importance. The man who prides himself on keeping in first class condition is in little danger of exposing himself to the evils attendant on vicious self-indulgence. Be moderate in all your physical appetites. Avoid stimulating drinks and foods, and do not over-eat on

any occasion. All forms of physical over-indulgence are allied. Above all, keep your mind occupied with good thinking. Read worth-while books. Interest yourself in public problems. You cannot live a keen, intellectual life and a bestial, emotional life at the same time. Remember your Will power is ready to answer your desire. If you desire self-mastery more than you desire self-indulgence it will give all the force of its energy in the fight for the right end. But it cannot be deceived. You must absolutely desire this control more than anything else in life. It cannot aid you if you just say you want to be free and all the time still long for the transitory pleasure of self-indulgence. If you have not a high ideal of the sex question, examine the whole matter seriously and exhaustively at once, and definitely settle for yourself just what your attitude should be. Then summon up all your will power and demand of yourself that you live up to the new ideal. Only that way lies your safety or happiness.

Fill yourself with the joy of life. Cultivate a spirit of warm, benignant love toward all humanity. Radiate an atmosphere of buoyant

happiness. Let the world feel the better for your living in it. Such characteristics not only make life easier for people about you, but, through the law of reaction, clear the briars from your own path. Anger and hatred and suspicion, and all the other ugly vices, return like boomerangs to their originators. Love and joy and generosity, with all their attendant virtues, also pour themselves back on the happy givers, returning with an abundant harvest of increase. Here again is the law. You get from life just what you give in kind. You do not gather thorns of fig trees, nor grapes from thistles. See that your giving is of the sort you will be glad to welcome back again. And remember that Selfishness is the root of most evil.

Don't mistake stubbornness for self-control. Pig-headedness isn't will power. Cultivate, certainly, decision of mind, and having arrived at a decision, be prepared to move heaven and earth to carry it out. BUT, be prepared also at any time to change your decision and your course of action if sufficient reason should present itself. It is a fine balance, but it must be kept if you would realize all your possibilities of power. There is

no virtue in running your head against a brick wall. The wall won't be the one to be hurt. There is as great virtue in knowing when to stop as in knowing when to go on; when to give up as in when to persist. The will must be free, not a blind force which cannot be arrested once it is set in action. Let your reason rule your decisions, not mere stubbornness. Be willing to 'fess up' when you are wrong. It is no proof of superiority, rather the reverse, to stubbornly hold out on a question when you know you are mistaken. What if your vanity is hurt: It isn't of any use to you anyway, and the sooner it is hurt so badly that it dies the better. Your self-respect won't suffer if it is of the right sort, and that is quite sufficient to carry through life without a painful and useless superstructure of vanity. Remember always that you can pretty surely find the cause right in yourself if you are constantly being hurt by the words or actions of others. Examine yourself by the clear torch of truth, and you are pretty certain to find that a quite appreciable quantity of selfishness and vanity is to blame for your discomfort. More than that, it is not what is said

or done which hurts. Such things have no power of their own. It is your own mental interpretation of them, your way of looking at them, which makes you unhappy. Straighten out the kinks in your mind and these things will assume their right relation to you and your life, and thereby lose their power to hurt you.

Self-control means control of others. Inferiority always respects superiority. Success means coming out on top, climbing out of the rut, proving yourself the better man in the struggle of life. To do this you must first win the fight with your own nature. Master that, and you are equipped for the mastery of all else.

IX
SELF-CONTROL AND BUSINESS
POWER

SELF-CONTROL AND BUSINESS POWER

MAN'S existence is made up of an unending series of choosing between opposites. It is both the conditioning and the end of life. The total result of this continual use of necessitated choice becomes the total of the man himself as far as his human life is concerned. Whether you feel the case proved or not, you are working on the hypothesis that the real **YOU** is separate from and should be the controller of all that you have been thinking of as physical and much that you have always before regarded as part of yourself — your mind and emotions. Believing this, you must also believe that the real **YOU** is a much more powerful and superb being than your lower mind and the ordinary expression of your emotions would lead you to believe. The bluntness of the knife in the hand of the carver does not destroy his skill and cunning or make the blade one whit less finely tempered. Nevertheless, because of the blunt-

ness, the work, in spite of the cunning hand and the fine quality of steel, will be poor and inaccurate. If the geius of the carver is to show, his knife must be sharp and keen. So it is with you. The real You cannot demonstrate his power through instruments which are dull and disobedient. The quality of these vehicles of expression, these mirrors which show to the world a more or less distorted reflection of the inner You, depends on how you exercise this freedom of choice, for you have freedom of choice always, even though the necessity of choice is imperative and cannot be evaded. One of the most able lecturers of the day on psychology, who teaches the theory of the reincarnation, suggests as an illustration that the real, indestructible man, the self, is like a man shut up in a tall tower, and that each recurring life is another window let into the tower, giving the man more and more light on his own problems, at the same time opening up to his enlightened gaze a greater and greater stretch of the landscape of truth. This same suggestion might apply equally well as an illustration of your inner and hidden life. Each physical, emotional or mental attribute you bring

under the control of your Self is another window let into the dark tower of your imprisonment, a window which not only gives you light with which to clearly and truthfully view the world and the laws which govern the life of the world, but through which also may shine, for the people of the world, some glimmer of the glory of the enthroned and triumphant indwelling Self. Upon this matter of right choice depends the victory. Only so can you realize this control.

The quality of pure matter is Inertia. The quality of pure spirit is Energy. Of the combination of the two are worlds made. You are a world in yourself. You are in your human life a combination of these fundamental parts, spirit and matter. You reflect their fundamental characteristics, Energy and Inertia. That is the beginning and end of your fight, to bring spirit triumphant from under the yoke of matter; to do, not to give in. When you put off something till tomorrow which you should do at once, you are giving the reins of government into the hands of the material part of you. You are obeying the commands of Inertia. When you take the reins into

your own hands, with the definite determination to guide your own life, you are employing the unconquerable force of Energy. You *must* choose. And the man who thrusts himself to the very topmost rung of the ladder in business is not the man who chooses Inertia. You must either sink with your choice of the material, or rise with your choice of spirit. The knife is not sharpened on wood, on the soft things of life. It must be ground on a stone which is harder than itself. So must you, and the grinding process may sometimes hurt. Also the grinding must be of your own choice. Wise is the man who recognizes the inevitableness of the laws of his nature. Adjust yourself to the grindstone of life, hold yourself true and firm and unflinching toward its vitalizing action, and you will emerge keen and fine and virile in all your attributes. Choosing the other way will not help you. You will suffer more by opposing the laws which you cannot change, and your rebellion will leave you broken and marred and helpless. Therefore — choose rightly.

Be optimistic. Be cheerful.) Your moods react on yourself as well as on other people. If

you are failing in your present business and have conscientiously used your powers to the limit without success, then change your occupation. But be very sure that there is no future for you in that business. Examine yourself as well as the business. If you find the fault is with you, with your mental attitude toward the natural problems of your work, then give it another trial under your new determination to use the powers of the real You. If you find the fault is with the business, or with some peculiar temperamental inharmony in yourself, then give it up and begin again, making very sure that the new venture is with something which will give you the very best possible chance of growth and self-expression. There is no wisdom in spoiling a delightful musician by trying to force him to become a stone cutter, or the reverse. All progress and evolution is from the general to the particular, from the mass to specialization. It is no sign of weakness to choose an occupation to which you are particularly adapted. But having chosen, then use all the powers of your nature to make good. Believe in your own powers, believe in your work, and optimism and cheerfulness will be your unfailing companions.

'Nothing succeeds like success.' Believe in yourself and others will believe in you. Believe in your business and show it, and others will be inspired to believe in it too. Business depends on other people's belief in you and in your business ability. Your confidence in both inspires others to like confidence and they bring their business to you. They build your success in their natural reaction to their belief in your success. Follow right principles in your care of their affairs and your future is already established. Remember always that your mood is yours to choose. It is not forced by any condition of your business. The opposite to optimism is pessimism, looking for and expecting the worst instead of the best; the opposite to cheerfulness is dejection, feeling 'blue.' Which will you have? You want happiness. You don't have to entertain moods which ruin happiness if you Will not to. Use your awakening will power to secure for you moods which tell for happiness, without consideration of the material circumstances which may temporarily happen for you.

No human being lives a life of absolutely un-

alloyed ease and pleasure. Don't expect that you will. You may not always choose your circumstances, but you may always choose your reaction to them. Every apparently disadvantageous condition has its bright side. There is a law of compensation, of balance. Learn to look at the compensation instead of the disadvantage. By doing so you entertain only moods which will help all other circumstances of your life. By allowing yourself to become 'blue' and unhappy over one unpleasant condition you make it impossible to enjoy the pleasant conditions. You can't be happy and unhappy at the same time. Will you go hungry because you have only two-thirds of a loaf instead of a whole one? Then why not be happy over the compensating circumstance instead of fretting over the other third.

The quality in man which makes it possible for him to use the higher force of energy to overcome the paralyzing weight of Inertia is Will. Will, you remember, is the power he uses in self-direction. It is through Will that this energy of the Self is demonstrated. The mark of the success-maker is Initiative — the ability

to seize and direct currents of this vital force into channels of his own choice. Through force of training and the compelling necessities of life you may maintain a balance, move with the mob, float on the waters of existence. You may keep your head above water truly, but you won't have a very thrilling time, and you won't get far. The man who means something is the man who swims, not floats; who forges a passage by his own intention and energy; who knows the meaning of the word, Initiative. Exercise your Initiative in your business. It means thinking for yourself and acting for yourself. It means doing things which seem necessary or advantageous without waiting for someone else to tell you to do them, or to point out to you the value of such action. It means putting yourself into your work, irrespective of the amount of financial remuneration accruing to you. It is absolutely legitimate that you should receive as much as your work is worth. But having settled and consented to work for a certain wage, then put your whole soul into what you are doing. The time server, the man who simply puts in so many hours a day for his wages, and works only when

he is watched, harms no one as much as he does himself. Initiative grows with use. Thinking and acting for yourself becomes a habit, and a valuable one, if given a chance to establish itself. It places the office boy in the manager's chair. It makes of the country youth the nation's President. It is the ineradicable sign of personal and financial success. It is a matter of your choice of action instead of inaction, of Energy instead of Inertia. It means the transmutation of your dreams into actualities.

Don't be a 'quitter.' Learn the meaning of the word Perseverance. Don't be content with the sort of Will which can be relied on to give a good vigorous impulse, but whose powers sadly peter out when it comes to a continuous performance. Let Tenacity be your watchword. Don't begin anything until you have considered a sufficient number of reasons sufficiently important to arouse the greatest possible degree of enthusiasm in you for the venture. This will start you off with an effectual impetus. If you find your interest slipping after the first few signs of success, bring yourself back to your former enthusiasm by rehearsing again the

reasons for your first choice of action. Keep the advantages to be derived from such a course of action constantly before you. Don't let your attention or your speculation wander to other forms of activity until you have completed the thing in hand. A good beginning is well but it is the finished product which is the proof of your power. If you find your interest still hard to hold, make it a personal fight between the desire to give up and your will to continue. Lack of perseverance is the result of lack of concentration. When you have mastered the art of concentration perseverance will be easier for you. Until then use each temptation to let go as a means of self-discipline. In the meantime, use any legitimate means to keep your interest alive; attack the thing from another angle; change your conditions of work if practical; set yourself a given time in which to accomplish certain results; any such plan may be used, but do not for your life let go of the main issue. As with all those demonstrations of self-control, each succeeding victory will make the following one the less difficult. A good mechanic, a successful business man, an eminent scholar is not made in a day. The Will to succeed is the persevering will.

Don't let Procrastination suck the life blood from your power of accomplishment. 'Procrastination is the thief of time' some wise old philosopher has said. Yes, and while it is stealing time it takes along so many other things that what is left isn't worth much. The 'do it' spirit is good, but it is not enough. You must get the 'do it now' habit. If you are planning a trip from the Pacific coast to the Atlantic coast and up that coast into Maine, you carefully look up the trains and plan your connections. When you leave your Pacific coast point, you confidently expect that the various trains on the other lines are following out their separate schedules and converging toward the points at which you are to board them. If each follows his appointed way and keeps its appointed time, your trip will go smoothly and you will reach your destination at the time arranged for. If one train on any of these interlacing lines is delayed, your connection is broken and you reach your destination several hours late. If your connection should be lost at more than one point you will be much later yet. The hours you have lost cannot by any possibility be made up. Even if you have set

no time limit for your stay, and see and do all you had planned by remaining in Maine for the same number of days you had originally intended, yet those hours are definitely lost to you. They are taken out of your life. You cannot use the same time twice. This is how procrastination works. If you put off to-day something which should be done, you take time to do it on another day which you might use for something else. If it is something you don't like doing, postponement will only increase your distaste, and spoil the intervening hours through the knowledge that the job still remains to be done. Courage demands of you that you do not shirk the disagreeable. Economy demands that you do not waste precious and irreclaimable time. Efficiency demands that you do here and now what your common sense tells you should be done. Your self-respect demands that you do not allow yourself to be conquered by a habit of evasion, of putting off. Your Self demands that you develop for it a Will which is instant, decisive, obedient. A vacillating will is no will. If you have allowed yourself to form a habit of procrastination, to-day is the time to take it

in hand. Don't pull the wool over your own eyes and think you will begin tomorrow. Examine yourself and your business and truthfully face the harm which such a policy is doing to both. The procrastinator accomplishes a very small percentage of the things he really thinks he means to do. And in the meantime, because he is late on his schedule, he misses connection with the fleeting opportunities for business success. From to-day determine that hereafter every minute shall be made to yield you its quota of experience, its full measure of accomplishment. You will not only work better, but play better for living each moment to the full. When these opposites present themselves, choose 'Do it now.'

X

BUSINESS SUCCESS

BUSINESS SUCCESS

SPEAKING generally, qualities which count for business success are just as important to real success in personal, domestic or social life, but because business reacts keenly on a far greater number of people, greater stress has been laid on certain methods of action which seem to be more important in business than elsewhere. Take the first essential — System. If you are not in business, and are personally unsystematic, while your family and your friends will be annoyingly affected, the greatest harm is done to yourself individually. If you are in business, such a failing affects a far greater number of people — your employees and your customers. It also affects your business as an institution; it destroys its efficiency. Therefore the quality of being systematic has generally been associated with business success.

The term 'System' is tremendously comprehensive. Fundamentally it means having a place for everything and keeping everything in its

place. It means having a time for everything and seeing that everything is done at its proper time. It means having a definite policy established and the following of that policy by everyone connected with the business. It means having every person definitely detailed to certain phases of work, and the doing of that work by the persons so appointed. It means order instead of chaos. It means the reflection throughout the business of the direct, purposeful Will of the owner or manager. A business systematically operated suggests the precision and power of a mighty locomotive, pressing forward triumphantly so long as each part, no matter how small or apparently insignificant, contributes its destined share to the magnificent co-operation of the whole—a Hercules in strength totality, but maimed and broken if there is failure in any of its parts. The successful system is the one which not only works for the perfection of each department in itself, but also develops the most perfect co-operation of such departments with each other.

The successful business reflects the force and quality of the will of the controlling individual,

owner or manager, but it cannot succeed solely on the personality of one man. It is not so long ago that the employer's attitude toward the employed was rather that of absolute mastery than of the directing of respected assistants. Fortunately for employer and employee, the onward drive of democracy has broken down this false standard of values, and the really up-to-date employer judges his efficiency by his ability to arouse the will power of the people who are making his business, and then cement that aroused will-to-do all together so that it is directed to one end, the increased prosperity of the business he is controlling. Man was never created to be a mere automaton. Blind obedience was the order of the old days because men had not been trained to independent thinking. The first demand of modern education on the individual is the exercise of some degree of initiative. To know how to obey at the right time is an invaluable quality, but the man who really does things is the man who thinks independently and then has the courage and initiative to carry out his own plans. The employer who understands this attribute of human character will see to it

that his men have all the scope they need to develop their own powers of creation and adaptation, or invention, but so orders his system of management that this same individual effort may be harmoniously bound up with the entire and comprehensive scheme of operation. The human equation can no longer be ignored. Indeed, it is in this trained, thinking, co-operative method of business government that the hope of the industrial future lies, and clear-thinking employers are giving rightly more time to the consideration of how best to teach their employees to govern their own employment problems than to the arbitrary solving of such problems in directors' conferences. This is the day of the individual. If you would make your business a success, make it the focusing point for the will-to-succeed in every individual in your employ. Merely employing a number of hands will not suffice. Your machinery may be the best in the world, but it cannot establish your business of itself — neither can the hands, nor the knowledge and ability of your employees. Behind all this must be the WILL, the intention brought into being through desire for some re-

sulting good to be obtained. When you can make your business as important to your employees as if they individually owned it, then you may be certain of success — certain because you will no longer be employing machines, but men, real men, through whom is sweeping the power of the controlled and concentrated will.

Methods of enlisting this element of individualized but co-operating will-energy for the benefit of the employing business differ with cases and all are still in the more or less experimental stage. The simplest and possibly the earliest form was that of a periodical bonus. But the bonus, whether paid on personal production or on mass production was influenced very largely by conditions beyond the power of the employee individually. It worked very well in some businesses, but was not a satisfactory solution of the general problems in industry. The whole trend of the moment is toward a system of co-operative government based on quality as well as quantity of production, a representation of the workers in the management of the business based on such terms that it pays the men to make the business a success. In a factory in Michigan

where a plan was tried out reflecting this principle, involving the government of the works by the manager and elective bodies resembling the plan of the government of the United States, the results have been most remarkable. For the first time the employees learned all about costs of production, were taught to estimate the power of competition, were initiated into the secrets of advertising and calculation of market possibilities, — all this and much more was taken up with them in consultation and conference. Under a compensation plan the prosperity of the plant meant the prosperity of each man. A strike agitator would have little chance in that factory — the men were much too busy planning means by which to pull up the quantity and quality of production and at the same time lower the cost. They opened night schools for foreign labor, so that the loss of time due to the faulty understanding of the English language might be eliminated. They began to make suggestions for improved methods of protection against the danger of machinery operation, because they realized the resulting heavy drain on the management which carelessness may cause, both in money and in loss

or change of man power. They instituted an active 'safety first' campaign, and held classes in first aid, so that man power might be conserved. All this, and very much more, they worked out of their own initiative, the while the out-put of the factory increased in both volume and quality. It began as an experiment, but it is now an established principle, not only in that factory, but in many others where the value of the human WILL is understood and appreciated.

Keep your eye on the details of your business. A chain is as strong as its weakest link. Your business stability depends on your system of caring for the smallest detail. Profits which look quite satisfactory when figured only in large generalities may fade to nothingness when the innumerable small leaks and liabilities are subtracted. In a series of investigations carried on by the Harvard commercial department it was found that only a very small percentage of average size shop keepers had any sort of comprehensive accounting. Almost invariably such men gave the department figures supposed to represent their profits for the past year which, on investigation, were found to be enormously exag-

generated. These men thought they had been making money, when they had not because they could not trouble themselves with details — could not force themselves to accuracy in regard to apparently insignificant trifles. Nevertheless these same trifles, which they had entirely overlooked in their efforts at calculation, when properly taken into account by the Harvard experts frequently showed the final balance to be on the wrong side of the ledger.

Few business men have any real liking for routine detail. The small business man, with very little help and in actual touch with every phase of the work personally all the time, is usually less careful in this regard than the man whose business is sufficiently large to warrant his turning over most of such detail to employees. Even he, however, must be sure that his system is such that there is no slacking in this direction. For the smaller man, if he would succeed and eventually arrive at the larger work, there is no choice. He must bring his will to bear on the matter and force himself to a scientific understanding of business conduct. When you walk into a man's shop you see all around you a dem-

onstration of the will of the owner. If the place is clean and bright, with the goods attractively displayed and a general air of efficiency pervading the place, it is because the owner wills it to be so. If the reverse is the case, then again the will of the man is to blame. He may try to tell you of a thousand reasons why things are not as he thinks he wants them, but he is deceiving himself — it is his will which is at fault. Keep before your mental vision a picture only of yourself and of your business as you really desire it to be, and then use your will to force the realization of your dream. Nothing can hinder your attaining the thing you really set out to win, provided you can bring to bear on your problems the power of concentrated WILL.

Learn to listen well and to speak little if you would get the best from those under you in business. Just as you are feeling your way to success through experiment and determination, so they will be valuable to you only as they develop such qualities in themselves, qualities which, when developed, will be used for the benefit of your concern. The employer who cannot see any way but his own, and whose relations with

his employees consist of a series of orders definitely given to carry out plans which he alone has made, may develop an excellent set of machines, but he will be losing the thing which is really worth while, the intelligent interest and application of other brains than his own. No man knows all there is to know about anything. No one man's way is positively the best possible way always. In a conference of business men one of them may throw out an idea — an idea that is excellent and apparently complete as he suggests it. If it is adopted as it stands, the product of one man's brain, it bears all the limitations and prejudices of its author. Let the idea go into discussion, however, and what do you have at the end of the conference? An idea from which has been eliminated the personal idiosyncracies of its originator, and enriched by all the results of the experiences of the other members of the group — an idea as much more brilliant and valuable as is the diamond cut and polished for the market above the natural, unpolished pebble. This is the method followed by the wise employer. Employing only men whose intelligence and ambition he can trust to assure

their development, he first discusses with them the work he wishes them to do, and then gives them a free rein as far as he possibly can to work out their individual problems. He will not descend on them in wrath if their way does not seem to be his way — he will not storm and reproach if their ways do not bring the same results his own way might possibly have done. He knows they must make mistakes — errors of judgment — and he knows too that intelligent men learn by their mistakes when they are not mistakes of inattention or careless indifference. Also he wisely knows that the initiative and personal power which he is giving them opportunities to develop through his understanding and confidence, will in the end make up a thousand-fold in efficiency for the mistakes they are making in the learning.

It is not always easy for a positive, self-reliant man to withhold his dominance while such employees are winning their spurs. Yet do it he must if he would not stand in his own light. Sometimes it will require all his will power to enable him to sit tight, but that is what his will is for, to carry him through situations where

emotion would cause his destruction. By the example of the exercise of his own will he suggests and helps the development of similar qualities in the characters of the men he is training to assist him.

Above all things remember that in business, as in every phase of life, the real nucleus around which your success is built is your own mental picture of what you wish to attain. Fix on a definite aim, and do not be too modest. All the world is as much yours as it is any man's. How much or in what particular quality you take your share depends on yourself. But having built your desire through your imagination, never relax your absolute expectation of the realization of your dream. Many people pray diligently, day after day, for some desired favor. They think they believe that prayer will be answered, yet they go on praying without the slightest positive expectation of any result. One is frequently tempted in church to let one's imagination run riot as to the consternation that would result if some good soul's lengthy petition should suddenly and unexpectedly be answered. That is not the way to pray, neither is it the way

to regard the goal which you set for yourself in business. Rather think of it as you would think of a mountain, or a river, or a farm, or anything which you might be setting out to visit. You know the mountain or river or farm is there. You have seen it, and the picture is quite clear in your mind. You know that if you walk in that direction persistently you will eventually arrive at your destination and find it there. You know you won't see it unless you go to it, but you don't worry all along the way as to whether you were only dreaming and the mountain or river isn't really there after all. Neither do you expect to get there by playing about byways. Just so is the way to feel about your mental picture of success. Be just as sure it is there and see that your life is so ordered that it logically leads to it. With such a mental attitude failure is impossible.

XI

WILL IN IDEALISM

WILL IN IDEALISM

BECAUSE we are accustomed to associate the word WILL with effort, since only when we consciously try to make ourselves do something against our inclination do we recognize the working of this mysterious and hidden power, we also associate with the word only sensations of sternness, of serious, intentional positiveness. We speak of the firm set of a man's jaw as indicating his strength of will. One of the favorite characters of fiction is the man of 'rugged, dominant personality.' Story-tellers revel in the picture of hard-trying heroes meeting overwhelming misfortune 'with clenched hands, cold set face, and in his eyes the undying flame of invincible determination.' But this may as easily mean mere temporary retaliation as anything else, and certainly shows a lack of self-control. The hero of romance who really wins our admiration is the man who smiles through adversity, who throws his enemy off guard by

his apparent indifference, and instills chill fear into the hearts of his opponents by his own calm certainty of ultimate victory. He doesn't wear his heart on his sleeve, nor cry his boasts to the world at large. But we are made to feel that under the silken exterior is the deadly strength of a perfectly and absolutely controlled WILL.

There is more for the will to do than to sternly set out to break down bad habits and conquer life's many oppositions. All morality is based on the support of the will in fulfilling the choice of the trained reason and moral sense. You are as definitely using this same force of will in the building of your personal reaction to your friends and family as you are in conquering your business problems. You may eliminate fear and anger and other destructive qualities from your mental make-up and still not build-in their opposing qualities unless you bring the strength of your will to bear on the work. But don't go through life with the tense expression of an Atlas with the burden of the world on his shoulders. Smile, smile, and go on smiling. The world is a place to enjoy, not an altar of martyrdom. Love abundantly, all life, from the blade of grass which

is struggling through its own particular field of development to show out the wonders of its tiny mite of the all-ensouling life, to the highest and most ideal form of human life which comes within your ken. We are all on the same ladder of life — some lower, some higher, but all pressing forward to the same glorious end, the revealing of the supreme divine life which flows through every single atom of this marvellously strange old world. When you pat a stray dog on the head, or say a cheery word to a tired horse, don't go home with a glow of self-appreciation. You have only greeted a younger brother on the path of evolution, and your salutation has no particular merit in it. It didn't cost you anything, and you should rather be filled with shame at your habitual neglect of the throbbing life about you than pride because you occasionally see fit to notice it. Have you ever thought of this in your self-centred life? No? Then work it out now. Your own development is important to you, tremendously important. You are here for that very purpose, and for no other. But your personal development must not be at the expense of any other being. There is plenty of

everything in the world for everyone. And an essential part of your development is your response to the brotherhood appeal of the rest of the world. Love is the essence of life. The ensouling intelligence of the world demonstrates as love. Happiness is made up of love, and all the success in the world is empty and stale without it. Therefore love much, and let its radiant light illumine the world for you and, through you, the life of every creature about you.

It is a satisfying sign of the progress of the world that public thought is turning more and more to co-operation and democracy in handling the industrial, political and international affairs of civilization. It seems like a far cry from the words of the great Christian teacher, 'Love one another, as I have loved you,' to the readjustment of industrial control on lines that are fair and equitable to all concerned. Yet the latter is the practical working out of the ideals which have been patiently instilled into us, generation after generation, and which are now beginning to bear fruit. Germany was overthrown by her own selfishness, and her battle song was quite properly a battle song of hate. Love is

the great conqueror, and the watchword of the period of development of the present age is 'Brotherhood.' Place yourself in harmony with this great ideal, and do your share to help to bring the 'Golden Age.' A nation's ideals are the ideals of the individual. That nation will sit on the top of the world whose individual citizens have the highest aim. Keep your ideal for your nation at its highest, and bring all your will power to bear to make yourself a fair demonstration of individual responsibility.

And remember that laughter and song and love and generosity and compassion and helpfulness are not stern and strugglesome things, no matter how persistently you call on your will to make them yours and to give you a glowing response to their inspiration. They are all part of the joy of life — the laughter of the babbling brook as it gossips with the sturdy stones in its path, or whispers merry secrets it has stolen from the sunshine to the glossy ferns in its shadiest nooks, the happy twittering of the birds as they flutter in the tree tops, or dash madly through the air after one another in sheer exuberant joyousness. They belong to the radiant glory

of the sunset, and the silken ripple of the summer sea under the white beams of the peaceful moon; to the mad, glad riot of the waterfall, and the calm dignity and content of the stars in the midnight sky. All nature is full of beauty and gladness; only man shuts himself away and makes life a burdensome struggle for supremacy. Call on your will to bring you an appreciation of the value of life. Only on your will can you depend to help you to leave for some moments the things which seem now so precious to you, and make you take time to see the other things which are so infinitely lovely and which your struggles are hiding from you. Keep your sense of joy and beauty, for that which is within you is that which will radiate from you. Let your will be a loving, joyous will.

Don't let yourself set too great a value on the possession of 'things.' Learn to count your success by what you are rather than by what you have. There is more of everything we individually need in the world than we can possibly use. Everything you can possibly want is yours at all times if you first develop the power that lies within you. The greatest practical psycholo-

gist the world has ever known was Jesus. It seems to me always an infinite pity that His teachings should be ladled out to us modified with so much that tends to nullify and make them stale and unmeaning to those who might otherwise profit so much by them. 'Seek ye first the Kingdom of God, and His righteousness, and all these "things" shall be added unto you,' He said to His followers, and later, 'The Kingdom of God is within you.' There can be but one intelligent understanding of these most practical words; that all power lies hidden in the recesses of your own being, and that once having sensed and developed that power, all that the world is and has is yours for the taking. Teach your Reason to discriminate between values, that your Will may be set to obtain the greatest good of all. Find yourself, and the 'things' of the world are yours, for the 'things' are the lesser always.

The test of your real power will be the use you make of your self-realization. Power is power and law is law. They may be used to harm others or to help them. As you grow in the development of self-control, as you yourself gradually assume your rightful dominion

over the thoughts and emotions which once you looked upon as part of yourself, so equally will your responsibility increase for the direction of that power. Let your will be a beneficent will. The world is struggling forward in its appointed evolution. Your own evolution is but a part of the mass, individualized and deliberate, but nevertheless a part of the great general upward movement. All around you are people who are just being forced along, sometimes painfully — always slowly, quite unconscious of the great forces which are aiding them in spite of their ignorance and opposition. You are taking your development in your own hands, working with these great forces, and your progress will be just as rapid as you yourself set the pace. Will you use your power to help these weaker and more ignorant souls? Will you realize yourself an elder brother to the struggling mass, ready to lend a helping hand and a loving heart in times of adversity and difficulty? 'Then go on and grow — and be a Helper soon, instead of one who only needs much help.'

In all your work with the personal and specific detail which will seem so overwhelming at first

glance, but which will be simplified as you grasp one fundamental principle after another, do not lose sight of this great overshadowing reality — with every successful effort you are placing yourself more and more in harmony with the Universal Law. The law for this world, in all its kingdoms, is the law of evolution. You will realize to the full the vitalizing energy of the great unseen forces only when you couple with the physical, emotional and mental development the superior culture of the moral and spiritual nature. Then you are forming a link with the great creative force of the world. This great creative force is the force of Universal Love. You have thought of love as we have spoken of it before in more personal terms, as love of your family and love of your friends. That is just the beginning. If you would reach out for the highest of all, if you would become one of those in the forefront of human evolution, then you must see it in a larger sense. You must realize it as the beginning and the end of all things — as the fundamental demonstration of the Divine Will in His creation and maintenance of the universe.

Try to grasp it in this greater ideal. Try to feel the reflection of the creative spirit in your attitude toward every phase of life. If you can do this, if you can unify yourself in thought with all that is, then your eventual goal of attainment is beyond your present imagining.

In an inspiring little book, 'Awaken,' are these words:

'Love is the potent power of the Universe by which all exist.'

'Love is the rhythm in every atom, love is the beat of every heart. For love is the cry of the soul.'

'Love is all powerful. Use its force — and the strength of the Universe is understood.'

'Do not mistake sentimentality for love — love is: WILL to help.'

'It is not enough to have love: you must give love — live love — become love — till you are one with all in everything.'

'Let love flow out through you as naturally as the perfume leaves the flower — and let all near you inhale that divine breath.'

'Heal the world through love.'

There is your mission. When you have found

yourself, when you know yourself to be the serene and conscious arbiter of your own destiny, when the King is seen to be upon his throne and the servants of the personality bow before his power, then beware of the betrayal of your trust. The world will withhold nothing from you if you debase your power to the service of your own needs — it cannot, because you will be working in conjunction with the law of material supply. Only one thing you will lack, the one thing which will make all the rest valueless, the one thing which it is not in the power of the world to give — which only you yourself can secure — happiness. You will not have to give up material prosperity to demonstrate universal love. It must answer to the law in either case. But you will have to meet and overcome the selfish instincts which seem so generally an inherent part of the human consciousness. You can do this through the power of an enlightened Will.

‘There is only one Will — and you must now learn to reach up to that Higher Will, which is the Self of all.

Will is the foundation on which the Universe rests.

Develop that power — and know that you are Will as well as Wisdom.

There is nothing that the God within you cannot achieve.

Nothing is impossible when the Will within you is directed with one-pointedness and understanding.

Break the shell of former causes — and become the maker of all things.

You must succeed if you know your own power. In your Will is your destiny.'

XII

REVIEW OF CHAPTERS

REVIEW OF CHAPTERS

IN the necessary elaboration of an idea connected with any system of self-culture, it is very difficult to preserve the proper emphasis on the important controlling points. Perhaps this may best be done by the use of diagrams.

The first chapter deals with the construction of man — the separateness of the individual from his vehicles of manifestation — body, emotions and mind. Because all these, while separate in essence, interpenetrate in action, and because the self interpenetrates both as far as the vehicles make it possible, it is difficult to suggest any diagram that could give a really correct simile. For the purposes of our study, however, we may think of man in this way:

Self, the ruler. His three servants, Body, Emotions, Mind. Their duty to contact life of this world in order to contribute to the life and self consciousness and growth of the Self.



Work of first chapter. — To examine characteristics to determine needs of personality development. To institute daily practices for such development physically, mentally and emotionally.

Watchword. *Realize the invincibility and permanence of the Self.*

In the second chapter we find that the Self directs the actions of body, emotions, mind, through his power of WILL. We may then think of Self and his power of direction in some such way as this:

Self, possessing an unconquerable Force called Will, directing through Will the actions



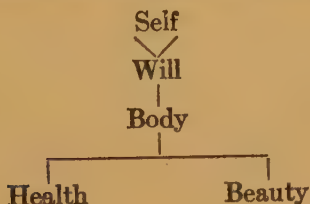
of Mind, Emotions, Body in order that they may best serve his interests.

Work of second chapter. — Learn the character of Will — its powers — its origin and its possibility of development. Determine to increase your Power of Will.

Watchword. — *Realize positively your absolute mastery of your life through the power of the trained, one-pointed, obedient WILL.*

Chapter three is devoted to the study of the needs of the body. Will must first demonstrate itself by building a healthy and beautiful body, one which may furnish a perfect channel for the forces of the Soul to use:

Self using the WILL to destroy wrong physical habits, and to direct exercise for the establishment of habits of health and beauty.



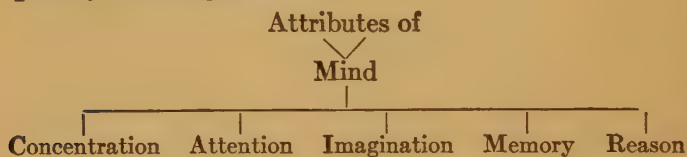
Work of chapter three. — To develop physical powers and to achieve harmony of voice and

manner. Learn the use of the creative attributes of mind in picture building, to aid persistence of physical ideal.

Watchword. — *Demonstrate the power of the man within by the strength and beauty of the man without.*

Chapters four and five take up the consideration of the Mind, its powers, and the methods of their development: .

Mind contributes to the life of the Self through its attributes. Mind is creative through the quality of imagination.

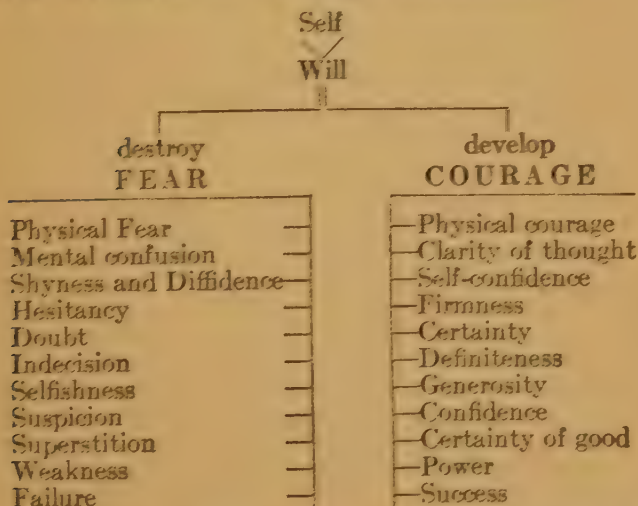


Work of chapters four and five. — Destroy wrong preconceptions and harmful methods of thought. Cultivate by persistent watching and correction the attributes of Mind. Bring the mind under the dominance of the Self through Will.

Watchword. — *Cultivate the marvelous powers of Mind. The keen, alert Mind is master of all beneath it.*

The sixth chapter deals with the destructive effect of Fear on the human consciousness and life. Fear demonstrates both physically and mentally and is equally destructive in both instances. Fear can be overcome only by the substitution of the Courage ideal, and absolute belief in your own innate powers:

Fear the author of condition of mind leading to failure and crime. Courage ideal develops qualities that must bring success and happiness. Fear destructive — Courage constructive.



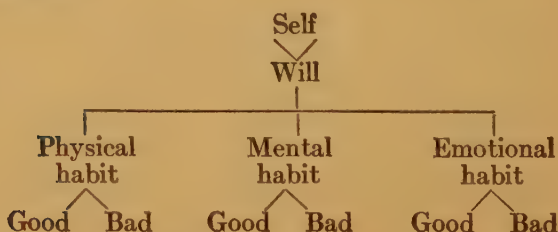
Work of chapter six. — Discriminate between prudence and caution, suggested by reason,

and cowardice, resulting from Fear. Substitute attributes of courage for those of Fear. Daily affirm your own invincible power. Kill out all doubt of your certainty of success.

Watchword. — *Affirm persistently — I am COURAGE — I cannot fear.*

Chapter seven considers Habit as an important feature of human growth and development. Habit is the demonstration in action of the law of periodicity. The law works equally definitely in either direction, good or bad. The Will sets the law in action and the direction of the law can be changed only by Will. Most effective method of combatting wrong habits is substitution of new:

Self directs development of desirable habit through Will. Will is weak before strength of established habit. Must be persistently disciplined to force it to obedience. Choice of Habit lies with Self.



Work of seventh chapter. — Learn the nature and power of the Law of Habit. Force it to work for you instead of against you. Develop all the power of your Will in order that you may be persistent until you have established the habits you wish to form under the power of the law of periodicity.

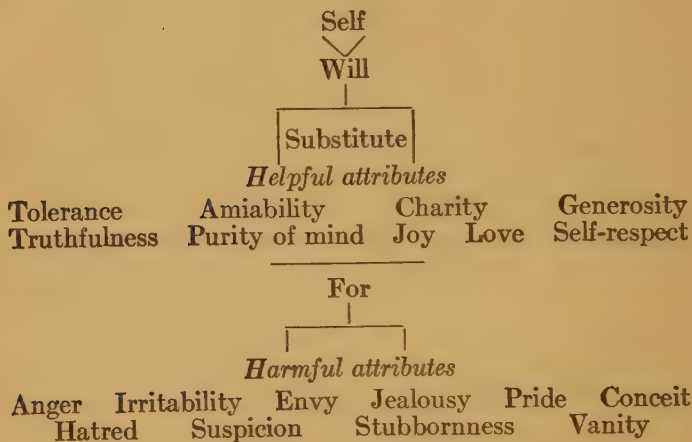
Watchword. — *Assume your rightful mastery of the law of habit.*

In chapter eight we have the definite consideration of the various emotions and of their control by the Self through the Will. Emotions react on mind and body, either harmfully or helpfully. Some characteristics of the Mind very closely allied to the emotions are also considered:

Emotional Forces must be mastered or they are potent for destruction. The greater your emotional energy, the greater your possibility of power. Self establishes helpful attributes through Power of Will to substitute these for injurious ones.

Work of chapter eight. — Learn to discriminate between attributes which are harmful and those which help. Compel your Will to de-

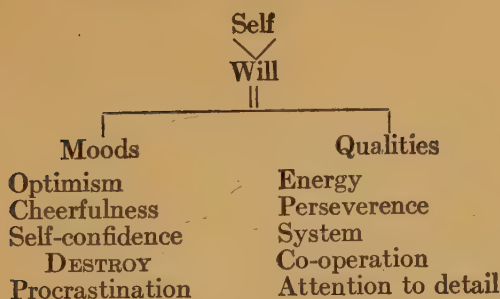
velop the helpful attributes. Realize there can be no true mastery until you have first conquered your own mental and emotional nature.



Watchword. — *Demonstrate the mastery of your own nature. This means the mastery of all else.*

In chapters nine and ten we have the application of the developed personality to business power and business success. Here we consider the value of the Self in direction of and co-operation with others for mutual efficiency:

Self-controlling moods and developing qualities which count for business success.



Work of chapters nine and ten. — Study and try to understand the characteristics and possibilities of men under you in order that you may draw from them the best they are capable of contributing to the business. See that you persistently hold the success mood.

Watchword. — *Business success is the inevitable accompaniment of success in development of personal will power.*

Chapter eleven takes us away from the purely utilitarian aspect of the Power of Will and rather suggests for consideration the larger ideal of service — the service of the developed and controlled Will for the benefit and happiness of all humanity.

So we have:

First. Realization of separateness of Self from its vehicles.

Second. Discovery of a Force called Will, which is possessed by the Self and is infallible and unconquerable when properly directed.

Third. The development and control of the Body, Emotions and Mind by the Self through the Power of the Will in order that they may command and attain success in any activity the Self may take up.

Fourth. Methods of discrimination between useful and harmful attributes and of the development of the useful and the destruction of the harmful, through the power of the conquering Will.

Fifth. The application of useful attributes to business life.

Sixth. The culture of the higher side of human nature and instinct, in order that true happiness may be found and shared.

In your own hands now is the choice of your Destiny. Others may write, and you may read, but only by your own determined and persistent effort can you know for yourself the Power of the all-conquering Will which is your natural and rightful heritage.



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